The LUTHERAN

"TO THY STRENGTHENING IN FAITH . . ."

Many are confirmed on Palm Sunday

34, No. 28

APRIL 9, 1952

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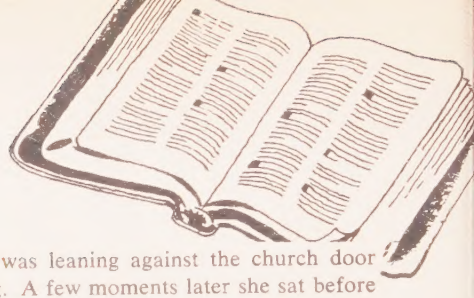
It Draws All Men



YOUNG AND SICK LOOKING, she was leaning against the church door when I arrived at work one morning. A few moments later she sat before me in the church office. I inquired, "What can I do for you?"

Bursting into sobs she replied, "Will you get me into the home for unmarried mothers?"

A few questions brought forth her story between sobs. Frightened and friendless, she had jumped on a bus in a distant small town with only the clothes on her back and a few cents in her wallet. A woman on the street near the bus station to whom she had appealed for help had sent her to me.

When her sobbing quieted, I asked if she knew what Jesus said to the woman who had sinned as she had. Wide-eyed she looked at me and replied, "No." Her eyes never leaving my face, she listened intently as the story was told.

Awaiting the arrival of the pastor, I began my day's work. In a few moments I glanced in her direction to see her timidly pulling the Bible on the desk towards her.

"Would you like to read the story for yourself?" I asked.

"Yes," she replied.

Opening the book at John 8, I placed it before her. Intently she read, continuing even after the story was finished.

Her only possession as she entered her needed haven was her first New Testament. Its pages will continue to draw her for the Heart of this Book has said, "And I, if I be lifted up from the earth, will draw all men unto me."

—MILDRED GARTELMANN

The LUTHERAN — News Magazine of the United Lutheran Church in America

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Harriet E. Horn, Richard T. Sutcliffe, Assistant Editors

Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Mrs. Marcus Lornell, Mrs. Margare
A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvani
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders

Please allow four to six weeks for address changes and renewal orders to become effective. Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include address label, or an exact copy of that stenciled address, together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1952, by the United Lutheran Publication House Printed in U.S.A
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

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COVER PICTURE. The Rev. Dr. Charles A. Puls conducts confirmation service at Luther Memorial Church, Madison, Wisconsin. Palm Sunday scene forms appropriate background

THE CHURCH IN THE NEWS

Shadow of the cross

Until a generation ago American Protestants—except Episcopalians and Lutherans—considered Lent, and especially Good Friday, a subversive "Catholic" idea. By 1952 most American cities have a "Joint Committee for the More Reverent Observance of Good Friday" in which practically all varieties of Protestants cooperate with Roman Catholics.

Committees persuade stores and offices to close from 12 to 3, releasing employees to attend three-hour services. They distribute store-window placards advising everybody to attend church.

This year the Buffalo, New York, committee distributed 5,000 placards, put up 20 billboard posters, distributed windshield stickers. Knights of Columbus and the Protestant Men's League of Yonkers, New York, adopted a joint resolution calling all Christians to "devote some time in prayerful meditation in church on Good Friday."

In Toledo the Knights of Columbus and the Council of Churches shared in distributing cards.

A "cross of lights" will shine from windows of government buildings in Washington when office lights in the pattern of a cross will be left on all Holy Thursday night.

Vatican embassy plan up in Congress

A showdown on President Harry Truman's idea of sending an ambassador to the Vatican came suddenly this month in the U.S. Congress. It came in connection with action on the State Department budget.

The first round was a slim victory for enemies of the Vatican embassy idea. But the main battle—scheduled for the first week in April—may decide whether the House of Representatives will block a plan to provide money for a Vatican embassy whenever the president decides to establish one.

CROSS IN PHILADELPHIA
Banner on City Hall tower in Holy Week

If Mr. Truman appoints an ambassador after Congress goes home for the summer, his man may be able to go to Rome and stay there until the Senate has a chance to act on the appointment next January. It would be more difficult to upset an arrangement already established than something brand new.

That strategy could be plainly seen in a

,000 item in the proposed State De-tment budget. The money would pay Americans and four Italians at the ican embassy, plus "official residence enses," beginning July 1, it was ex-ned.

use committee votes 19 to 17

Quick work by Congressman Prince H. ston of Georgia resulted in temporary eat for the president's plan. Mr. Pres- moved in the House appropriations mmittee to amend the State Depart-nt budget to forbid sending any money an embassy "prior to confirmation by Senate."

The committee has 50 members. rty-nine were present when the test ne on the Preston amendment, but ee did not vote. The 36 split 19 to 17, ing a slight margin to enemies of the tican embassy plan. Eleven of the 19 porting the Preston amendment were presentatives from Southern states ere Roman Catholics aren't numerous ough to punish a Congressman when comes up for re-election.

Voting in the House committee split rly evenly across party lines. But all Roman Catholic members of the com-ttee (plus 10 Protestants and a Jew) ored permitting an appropriation for Vatican embassy.

"I intend to make the fight of my life defeat this amendment," threatened presentative John J. Rooney of New rk. His chance would be when the te Department budget reached the use floor.

roll call

Although no official record was made Congressmen's votes on the embassy estion when it came before the House mmittee, a private tally was as follows:

AGAINST FUNDS FOR VATICAN EMBASSY

George Mahon, Texas	Albert Thomas, Texas
Albert Gore, Tenn.	Jamie Whitten, Miss.
George Andrews, Ala.	J. Vaughan Gary, Va.
Wm. G. Stigler, Okla.	Prince H. Preston, Ga.
Otto E. Passman, La.	Fred Marshall, Minn.
John J. Riley, S. C.	Carl Andersen, Minn.
Walter Horan, Wash.	John Phillips, Calif.
Everett Scrivner, Kan.	Norris Cotton, N. H.
Glenn Davis, Wis.	G. Ford, Jr., Mich.
G. B. Schwabe, Okla.	

FOR FUNDS

Clarence Cannon, Mo.	John E. Fogarty, R. I.
Michael J. Kirwan, O.	H. M. Jackson, Wash.
Joe B. Kates, Ky.	Chris. McGrath, N. Y.
W. F. Norrell, Ark.	Foster Furcolo, Mass.
L. C. Rabaut, Mich.	John Taber, N. Y.
Sidney R. Yates, Ill.	Cliff Clevenger, Ohio
W. K. Denton, Ind.	F. G. Aandahl, N. D.
John H. Kerr, N. C.	Ben. F. James, Pa.
John Rooney, N. Y.	

NOT VOTING

Fred E. Busbey, Ill.	Ivor Fenton, Pa.
A. D. Sieminski, N. J.	

Another drive for used clothing

Housewives rummaging around in the family closets in the annual spring clean-up will have opportunity to put to good use all the garments and shoes no longer needed. Lutheran World Relief's annual nation-wide Spring Clothing Appeal will be held April 13 to 20, it was announced by Bernard A. Confer, LWR administrative secretary.

Mr. Confer said Lutheran World Relief is planning to ship the clothing gifts abroad as soon as they are received to meet urgent needs in Europe, the Middle East, and Korea.

"The response to the Thanksgiving clothing appeal was gratifying," he reported, "but acute needs remain and new needs are developing as old clothing wears out and as new refugees flee from lands of oppression."

LWR is again offering to pay the freight

on railroad carload-lots of clothing, a minimum of 12,000 pounds. Six warehouses will be available during the campaign. Four are open the year round—in Easton, Pa.; New Windsor, Md.; and Los Angeles and San Francisco. In addition, depots will again be open in Minneapolis and Nappanee, Ind., for the spring drive.

More service centers open

GIs who have no place to go when they are in town for the evening were discovering this month that, if the town happens to be Denver, their problem is solved. A Lutheran service center equal in size to many of those operated during World War II has been opened. It is on the first floor of a three-story hotel at 222 15th St.

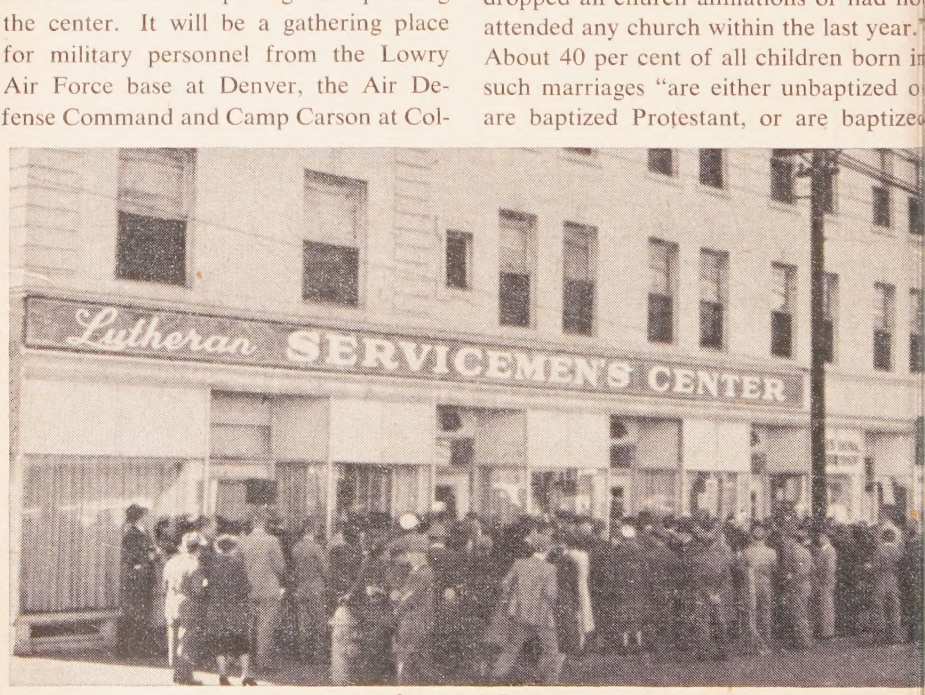
Lutheran congregations of the Denver area gave unusually fine help to the Service Commission in opening and operating the center. It will be a gathering place for military personnel from the Lowry Air Force base at Denver, the Air Defense Command and Camp Carson at Colorado Springs, and Warren Air Force base at Cheyenne, Wyoming.

Another Lutheran center now operating is at Fairbanks, Alaska, in the social rooms of the ELC congregation, 515 Fourth Avenue. There are Air Force bases near Fairbanks.

Warning against mixed marriage

In only 4 or 5 per cent of mixed marriages (between a Protestant and a Roman Catholic) are the Protestants converted to Roman Catholicism, says the Rev. John L. Thomas. Father Thomas reported in *Social Order* this month on his study of 1,284 broken mixed marriages.

What usually has happened in a marriage across the religious line is that "half the men and approximately one-third of the women in these marriages either dropped all church affiliations or had not attended any church within the last year." About 40 per cent of all children born in such marriages "are either unbaptized or are baptized Protestant, or are baptized



OPENING DAY
Five hundred came for the dedication of Denver center

—that is—they receive no formal ruction in the faith."

Mixed marriages break up, warned ner Thomas, not because of quarrels ut religion but because the lack of a gious foundation for the home results nfaithfulness.

High school students in Peoria, Illinois, definite ideas on the mixed-marriage stion when 900 of them discussed it public meeting recently. Marriage to e of other faiths is "unsatisfactory n the standpoint of harmony in the ne and the religious development of n parents and children," they agreed.

oe for the home

There seems to be evidence that there nore religion in American homes than e used to be, several thousand Ro- n Catholics were told at a family life ference in Columbus last month.

If religion is left out of the early ning of the child," said Dr. Robert P. enwald, "the one compelling motive continuous good behavior is omitted."

t was emphasized that parents should e more time to associate with their dren. Some mothers spend so much e cleaning up the house, said Dr. Oden- d, that they have no time left to play n the children or for "just sitting down listen to their questions and fanciful ies." Unless the father "participates the life of the family, intellectually, sically, and emotionally, a proper ent-child relationship cannot develop."

Christian students from 16 countries, attending American colleges, gave r candid opinions of America at a C conference in Connecticut last nth. Lack of Christian family unity in American home was what they no- d most. Children go off to school. ious members of the family have dif- ng recreations and sets of friends. Even in churches there are separate activities for each age group.

Court overrules parents

Policemen have a right to step in to safeguard a child's health even in violation of parents' religious opinions, the Illinois Supreme Court ruled in late March.

The Illinois parents are Jehovah's Witnesses, who believe blood transfusions are contrary to Scripture. A transfusion was given their infant daughter, born with an Rh blood condition a year ago, on order of a judge of the family court in Chicago. Doctors said the child would probably have died or have been mentally impaired if the transfusion had not been given.

Rights of the parents "are not beyond limitation and the action taken here, involving as it did the life or at least the sanity of a child, comes well within the permissible sphere of curtailment," the court said.

English clergymen are hard up

Salaries are so low among Church of England clergymen that "not a few of them have barely sufficient to meet the cost of their daily bread," it was reported in The London *Times* last month.

The church has tried to set a $1,400 minimum salary, said the Archbishop of Canterbury, Dr. Geoffrey Fisher, but 6,000 clergymen get less than that. In the diocese of London a special grant of $56 to $98 a year is made for each child under 16 in families of ministers receiving under $1,400.

Part of the trouble seems to be that Englishmen believe the clergy are paid by the state, and that members of the congregations have no responsibility. One result of the low salaries is that the church has only about half as many recruits for the ministry as it needs.

"START THE PRESSES"

Printing of 950,000 copies of Revised Standard Version of the Bible began last month Drs. Samuel Cavert and Roy Ross of National Council of Churches gave the signal fo presses to begin the run. First edition will be on sale September 30

Social security for pastors

The question of whether ministers in the United States should be enrolled for federal social security was too explosive for the National Council of Churches to handle at its general board meeting last month. The board said it couldn't reach a decision until the member churches of the Council take a public stand on the question.

Presbyterian groups in a half-dozen states have voted for including of clergymen in social security. (Laymen employed by churches are now eligible.) The Association of American Colleges urged this year that ordained ministers on college faculties be included.

Strongest stand against social security for pastors has been taken by ULC President Franklin Clark Fry, who argues that this move might endanger clergymen in their freedom from state control. "We as Americans, have no assurance that th present type of favorable attitude of ou government toward the church will con tinue forever," he said.

German missionaries go to work

About 100 Germans are back at wor on mission fields in Africa and Ne Guinea, a Protestant church report state last month. For more than 10 years no had been allowed to serve anywhere. Th thrill of sending missionaries once mo is an "overwhelming experience," sa church leaders.

German mission societies make effor to support their missionaries, but ca transfer much money abroad because currency regulations. Lutheran Wor Action provides funds for some of t missionaries.

World News Notes

Question for Americans

There will be a new tenant in the White House next January, if Mr. Truman sticks to his decision to move (or perhaps even if he changes his mind). The big question before the United States is whether somebody can be elected who will clear up the violent political quarreling which divides the American people into such hostile camps.

Maybe that's too much to expect. The English House of Commons is as evenly split between warring factions as the American Congress. The sullen Charles de Gaulle camps on the sidelines of the French Assembly, eager to sabotage the national policy for the sake of putting himself in power. Dr. Kurt Schumacher is only slightly less ready to upset the German situation in behalf of his Socialist party. Only Josef Stalin manages to keep his opponents out of power and out of sight.

With such difficult and such constantly changing world problems thrust upon every nation, maybe it's unreasonable to hope that peace will be declared in Washington when the new administration comes in.

Westerners say "no"

The risks of accepting the Russian plan for uniting Germany were too great, the English, French, and Americans decided. In late March they notified Mr. Vishinsky that they would not accept his proposal.

The only kind of new German government they would help in establishing, said the Western powers, would be one which the Germans themselves might choose in free, United-Nations-supervised elections.

Even that proposal was risky, for the Russians might accept it. That would probably end the administration of Dr. Konrad Adenauer, the friend of the Western nations, and put in power someone not so willing to line up the Germans with the nations of western Europe.

U.S. turns down book bill

Writers in all the principal countries of the world—except in the United States and Russia—can automatically copyright their books internationally. There was hope this spring that the U.S. too would enter the world copyright arrangement. But the proposal was defeated late in March in the Congress.

Under present law, foreign books published in English must be printed in the U.S. to secure U.S. copyright law protection. This is a device to benefit U.S. printers by guarding them against foreign competition. But it cuts off the U.S. from free circulation of books produced in other countries.

Better health almost everywhere

Drastic drop in the death rate has come suddenly since World War II in most countries. In Puerto Rico the rate dropped from 20.9 per 1,000 in 1937 to 9.9 in 1950. In Italy, from 14.1 in 1938 to 9.8 in 1950. In Ceylon the pre-war 21 per 1,000 was cut to 12.6 in 1950.

DDT is a big reason. This was discovered by a Swiss chemist in 1874, but used only as a flea powder until the U.S. Department of Agriculture put it to work in 1942. It has now cut the death-rate from malaria among 70 million people. Penicillin and other miracle drugs have also aided in the sharp reduction in mortality. A world health organization of the UN is actively promoting a campaign against death in all parts of the world.

CONSCIENTIOUS OBJECTORS

DURING WORLD WAR II, men whose conscience would not permit them to serve in the armed forces were sent to work camps. Here they served without pay, the expense of operation being borne mainly by the historic "peace churches" (Friends, Mennonites . . .).

After the war, a new Selective Service law was passed. It provided that COs, whose position was based on religious training or belief, could be deferred altogether. This did not apply to those who objected to military service on philosophical, social, economic, or political grounds.

Last June a new law was passed which extended Selective Service and revised the regulations. This time COs were given a still different status. Those who were willing were to be assigned to non-combatant functions in the armed forces. Those who had religious scruples against any military service were to perform civilian work "contributing to the maintenance of the national health, safety, or interest."

It was left to the president to decide what types of work would come within this definition, and how the new system would be administered. After months of drafting and revising by government agencies, the new regulations were signed by the president.

Regulations

1. Employment of federal, state, or local government or by a non-profit organization are the only types of approved work. The former would include state mental and TB hospitals, forestry, flood control, public health, etc. The latter would include church welfare agencies, overseas relief projects, cancer research, the Red Cross, etc.

2. A man may submit to his local draft board three types of work which he is willing to perform. If none of these is acceptable, the board submits three types of work which it would approve. If the CO cannot agree to any of these, the state director of Selective Service or his representative meets with both parties to try to reach a satisfactory solution. If no agreement can be reached, the local board makes the choice of jobs and orders the CO to duty.

3. In most cases, the CO will not be assigned work in his home community. The local board may make an exception if the work performed there would be in the national interest. His travel expense to the location of the job will be paid by the government. The CO will receive the prevailing wage for the type of work which he does.

4. Work done by COs will be under the general supervision of the State Director of Selective Service. If the work is completed or the CO is discharged before the end of two years, the local board will reassign him to another job of the same type.

5. Men will not be assigned to civilian service until the time when they would normally be inducted into military service. However, a CO may volunteer for service without waiting to be called. Those who do this will probably be given more freedom of choice as to the type of work preferred.

6. Church agencies and other nonprofit organizations may submit to Selective Service information as to job openings in this country or abroad which will be available to qualified COs.

—ROBERT E. VAN DEUSEN

THE HOME IS THE BEST SCHOOL

By EARL S. RUDISILL

Children are influenced most in their attitudes toward religion and society by their parents and family life

EIGHT BABIES WERE BORN every minute Canada and the United States during 951. There were 486 births every hour, 1,671 every day, and a total of 4,270,000 -3,900,000 in the United States and 70,000 in Canada. All together they elp to make up the 45,000,000 families the two countries.

These children represent a great array possibilities—in many directions. What ill they—and the millions from previous ears—become? Some of them are better ndowed by nature than others. While one is born with religious faith, knowlge, moral ideals, political bents, skills, abits, or attitudes, each has inherited otentialities of varying qualities. They ill develop largely as prompted, inormed, influenced, and guided by their omes, churches, schools, and communies.

NO PERSON or agency can add to or ibtract from the capacities any one has herited. But those qualities and traits an be encouraged, developed, subdued, nd brought into a larger measure of harony with self, humanity, and God. very person and circumstance that ouches a young life influences it in some irection to some degree.

The home makes by far the deepest npression. Clinical psychologists have found that practically all children who go wrong have been rejected or neglected, or have been without dependable friends. Children who have been reared in institutions, with strict regimentation and efficiency, but without love, have developed less satisfactorily than those who have lived in an atmosphere of intelligent love and attention. Goethe wrote, "We learn only from those whom we love."

1,790,030 major crimes were committed in the United States in 1950, with a murder or felonious assault every five minutes. For many years there has been an annual increase of delinquency and crime. The crime rate in Canada is very low in contrast to that in the United States. In 1950 the United States had 1,669,394 marriages and 385,000 divorces, while Canada had 124,733 marriages and 5,208 divorces. In the United States there was one divorce for every 4.3 marriages, while in Canada there was one divorce for every 24 marriages. In addition to these tragedies, there are thousands of separations and countless homes where incessant conflict prevails.

These figures have a close relationship to the life of the family. They indicate, among other causes, a failure on the part of the marriage partners adequately to manage their marriages and to deal with children on an efficient Christian basis. With these domestic problems and many others in view, the Christian churches each year give special attention to the family during the first full week of May.

---

r. Rudisill, the Parish and Church School oard's associate secretary for adult work, conucts the "Personal Problem Clinic" in "The utheran" each week.

READING BIBLE STORIES TO CHILDREN
Parents have wonderful opportunities

In 1952 Christian Family Week will be observed May 4-11.

THE HOME is the most potent school known to man. That is true whether its influence is toward Christian faith, harmony, and service, or in the opposite direction. It is a laboratory of living, in which many significant purposes are worked out. The family and the home atmosphere have access to children from the start, at all hours, under all conditions, and concerning all problems. In the home there is constant stimulation and response. Habits are formed, skills are developed, temperaments are modified, and appreciations are built up.

Religious faith and moral ideals may be cultivated to a high degree if the parents' attitudes and practices are Christian and their methods sound and practical. Whatever the influence of the church, school, community, and friends may be, the home has an advantage over all of them.

Parents have extraordinary advantages as teachers in their homes. They can give direct religious instruction, read Bible stories and other narratives and poems to children, tell stories, converse about Bible facts and events, discuss religious questions, suggest worthwhile projects, and encourage memorization of select passages of Scripture which the children can understand.

Home life offers unusual opportunities for participation of children in the devotional life of the family. They may be

encouraged to help plan the worship. They need not be limited to listening and observing—they can be active and gradually assume certain responsibility.

If parents and other members of the family co-operate with the church in the educational activities, seek the benefits which the church offers, help to improve and to carry out its program, and work closely with it, both the home program and that of the congregation will be strengthened. The more each gives to the other the richer each will become.

IT IS A FUNCTION of the church to understand and appreciate homes, parents, children, and the problems, aspirations, and capacities of people. Without such an awareness and valuation there is likely to be a gap between the church and its families. The church is not to consider itself as an end but as a means to ends. It can guide and inspire families and individuals to get into a closer relationship with God. Neither the church nor society can be strong in quality or function if homes are spiritually and socially weak.

The church can supplement the teaching of religion which takes place in homes. It can add certain information and inspiration to all the good things which homes do in the way of teaching. Unfortunately a great deal of educational work of congregations is utterly inadequate to the needs—often pathetically so.

Leaders in the teaching work of churches need better to inform themselves on what is involved in the teaching function, study the actual needs of their constituency, seek to improve the teaching procedures, improve the buildings and equipment, co-ordinate the teaching work of all auxiliaries, and link the church's teaching more closely with that of homes.

THE CHURCH must lead in the efforts to make family life more Christian and more efficient, as well as to strengthen the whole church-home enterprise of teaching the Christian religion to all age groups. The church occupies a strategic position for such leadership which homes do not enjoy. Visitation by pastors and church school leaders, publicizing (or provision) of books and periodicals, emphasizing family occasions in the church, counseling, suggestion of projects for the home, and tactful guidance of the religious nurture in homes—all represent valuable services to families.

Christian Family Week, May 4-11, can point the way to significant effort and achievement. This week lends itself to carrying out several well-chosen projects for the benefit of homes, to planning a program of education and counseling in marriage and family life, or to both. The achievements will be in proportion to the intelligent, vigorous efforts we make along Christian lines.

IN A EUROPEAN village a traveler saw people entering a church at night, each carrying a small lamp which he fastened in its place beside his pew. The only light in the church was from the little lamps the people had brought with them. If a person were absent, there was a dark space where his lamp should have been.

EASTER

and your

FAMILY

By KATHERINE BENION

Bunnies and bonnets must not crowd out the true meaning of our great festival of faith

"SINCE MY GIRLS ARE IN their teens I just wish Easter would never come," said a troubled mother to me at a PTA meeting. "They want complete new outfits and the boys are about as bad. Of course, I need some things for Easter, too—at least a new coat and hat."

My mind was on this mother as I walked toward town that afternoon. I knew there were too many homes like hers. Thinking of them made me learn more from the ordinary pre-Easter happenings I observed. I watched in every shoe and clothing store, hat and candy shop. People were hurrying this way and that, trying on one thing after another. Everywhere business was booming.

WATCHING MYSELF with an equally critical eye, I realized that some of this feverish excitement over material things at Easter was already taking hold of my two small children. What would the years bring if I did not plan thoughtfully for those Easters that lay ahead?

Classroom conversation of the past few weeks sifted back and forth through my memory. There had been a much more pronounced air of excitement. "My new Easter outfit," parties, special entertaining, corsages—these were the main topics. Naturally some of them are delightful Easter customs, but one very noticeable fact stood out. There was little mention or indication of a reverent attitude toward this day.

NOW AS I WAITED at a market stand two former pupils stood beside me. They were looking at a floral display.

"Are you going to order a corsage?" asked Alice.

"One for me, one for Sue, and one for mother," Shirley replied.

"Oh, I really shouldn't," Alice said. "My Easter outfit cost a small fortune. But when I go to church on Sunday morning and see so many wearing flowers, I'm just not happy if I don't have a corsage, too."

These events were really disclosing something to me. I entered a candy store. As I completed my purchase, I walked out in front of a middle-aged couple.

"You know, Jean, $15 is too much to spend—just for candy," complained the husband.

"I know," said the woman, "but everything is expensive and you want the children to be happy, don't you?"

The couple soon disappeared. There was no true light of the love and joy Easter was meant to bring in their eyes.

My next stop was the doctor's office where I had to pick up some medicine.

"How is the family?" I asked.

"My wife and the boys went to Atlantic City yesterday," he told me. "We're going to be in the Easter parade. My wife bought a new coat and some really smart clothes. I'm going down tomorrow."

At home I sat down and rested for a few minutes. Thoughts of that bleak, dark world of Good Friday and the radiant joy of Easter morning came to me. What, I wondered, must our Lord think of our actions during Lent and on Easter? True, many years have passed since that first Easter. Certain customs have become a part of Easter. But what an unhappy circumstance when they are carried to excess! *There is but one result.* We are so busy emphasizing the material that we deny Him the one thing He wants above any other—the gift of our own spirit.

At that time, four years ago, this was only an idea to prevent the entrance of these undesirable things into our family and to use long-range planning to help the children observe Lent and Easter in a truly Christian way. I talked with my husband about it and he agreed to help.

And so we began. When the family needed clothes for spring, they were bought as for any other season of the year. Never again was an "Easter outfit" mentioned. Some candy, an egg hunt—yes, they each had their place. But we as parents were now making special efforts in every possible way to keep Easter in its proper setting.

As always, our conversation and actions placed emphasis upon the things of the church. Lenten church services are indispensable. These can, however, receive invaluable assistance from home religious practices. Beginning several weeks before Lent we get the children thinking along these lines through devotions and explanations. Each child says a prayer of his own making at one meal and at bedtime. In this prayer we suggest that they say something to show their thanks to Jesus for the great sacrifice He made.

We make every effort to do things in keeping with the true meaning of Easter. Each of us does specific acts to help certain needy or shut-in people. At first each one decides for himself what he will do. Then in an evening family get-together especially set aside for this purpose each person tells what he is doing. There is joy on the children's faces as they tell their own tale and a happy anticipation as they listen to the others. Everyone learns.

We make more out of Easter in our home, too—out of the little things that children like to do at this special season of the year. I admit I used to feel that they saw so much of this outside the home that additional ones were not necessary.

On Saturday we do special things to give the family a "together feeling." Coloring Easter eggs and candy-making are highlights. But the children take an equal delight in decorating the home for Easter. Religious pictures they've gathered from year to year are placed at appropriate

THERE'S JOY ON THE CHILDREN'S FACES
In these confused times they need Easter's message

places in the dining room. Yellow and purple ribbon and crepe paper add their bit and you will always find the paper rabbits, baskets, flowers, chicks and other figures which they have made.

Saturday evening as it grows dark we light the candles, a feature the children always love. Then as we sit together in the semi-darkness one of us begins to read, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre . . ."

WE RISE EARLY Easter morning to attend the sunrise service. Home to a delightful breakfast. Then a brief admiration of Easter baskets and the always-exciting egg hunt. Before long it's off again to Sunday school and church and back home again with everyone joining in preparation of dinner and the clean-up afterwards. A short afternoon rest and then we deliver our Easter bundles. On the way we stop amid the hills and take the children for a walk. This we never miss, for each of us finds that moments of quiet in the fields and forests help give us peace and serenity within our hearts that should go with this day.

Each year I am more grateful for the day I walked home from my shopping trip and seriously considered the future of Easter in our home. Each Easter is richer than the one before, more full of special meaning in the religous experience of the three children.

In these confused times this is a true blessing. It is a frightening time for little ones. Talk of wars and bombing reach them through the radio, the movies, the newspaper, and everyday conversation. Children have greater need for the reassurance a reverent, happy Easter brings. They need Easter with its true meaning of love, joy, and hope toward which they can look with eager expectation every year. It helps their young minds to know what He meant when He said, "I am come that they might have life and that they might have it more abundantly."

Church Advances in Kuwa Mizu

By MAUD POWLAS

Japanese congregation becomes self-supporting and completes attractive new building with good effect on its faith and life

IT WAS A HAPPY OCCASION for the Lutheran missionaries last May when two more groups of church councilmen stood before the national convention of the Lutheran Church in Japan to accept the commendations of President Hirai because their churches had become self-supporting during the previous year.

Before the war Japanese churches were making slow but steady progress toward self-support. Since the war some Japanese pastors have still been working under a war-fear complex. Even when a congregation seemed able to assume self-support, the pastor has been reluctant to cut the apron-string that tied him to the security of the mother-church.

ONE OF THE TWO CHURCHES that tottered out upon its own wobbly legs of faith 18 months ago was the Kuwa Mizu Church at the Jiai En. This church had planned self-support by its tenth anniversary, but the war came on and set it back nine years. With a communicant membership of 250, self-support seemed reasonable, even if two-thirds of that number were orphans, old people, students and inactive members. But the church had raised little more than half that amount the year before, and it was hard for the pastor to believe such a poor congregation could support him and pay all church expenses.

The annual report for 1951, however, showed that the congregation had paid three times its self-support budget—two-thirds of which went toward the building of a new church. Membership now stands at 302. Instead of being discouraged by financial strain, which has been one of the bogeys repressing self-support, the church has taken on new life and greater zeal from the exercise of its faith.

Another reason for new life in the Kuwa Mizu congregation was the attainment of that second goal—a church building in which to worship. Last September a beautiful new church was dedicated. With a seating capacity of 318 it is not only the largest church in the Japanese Evangelical Lutheran Church, but we can boast that we really had it full once—more than 600 adults and children were crowded into it for the Christmas program. Even if one-fourth of the people did have to stand up, we were so happy not to have to turn them away as in previous years.

The new church building is a very plain auditorium with no Sunday school facilities, but then you can't splurge much church architecture on $8,380, which was the amount doled out to us by the JELC Executive Board. To this the congregation added $2,000, one-third of which is still to be paid.

WHILE THE CHURCH stands on the Jiai En grounds we have avoided that "institutional taint" by a separate opening to the street. The landscaped yard is the result of a week's hard labor by 27 Inter-

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Miss Powlas is a ULC missionary who has served for many years in Japan.

national Work Campers, composed of five young Americans—one of whom was Esther Barnhart—two Koreans and 20 Japanese university students.

This rather pretentious (considering its cost) greyish-white cement church, standing upon a knoll, looking down upon a drowsy little country village, has made a great impression upon the community. Many of the neighbors have said the church's three-key chimes, ringing evening and morning, bring tears to their eyes and cause them to want to pray. Every Sunday there are new faces in the audience, people who have laid aside their long cherished hatred of Christianity and come in to see what panacea this new church might have for their spiritual ills.

Two men graduated from Kyushu Gakuin (the boys' mission high school) 25 years ago were encouraged by a church in their midst to pull out the Bible they had received while in high school and reexamine Christianity. The result was that they accepted Christ as their Saviour. A man, his wife and niece from one of the most prominent families of the village and a surgeon from a near-by hospital were among the 24 baptized at Christmas.

THE UNUSUAL CHARACTER of the congregation is accentuated by its closeness to the Colony of Mercy (Jiai En). The pastor, the Rev. R. Ishimatsu, is himself blind, and is able to accomplish a fine work of evangelism among other blind people. The principal of the school for the blind is now being instructed prior to baptism. The pastor also does extensive evangelistic work among those in the tuberculosis hospital and each year many of these patients are baptized.

The Colony of Mercy cares for several hundred orphans, many old folks and handicapped people. Its work extends to neighboring villages where kindergartens and social welfare work is conducted.

A CHURCHLY BUILDING in which to worship and room enough to invite their friends to church has inspired a new spirit

THE CHURCH COUNCIL DOESN'T NEED CHAIRS
Miss Powlas and the blind pastor are at head of table

NEW CHURCH AT KUWA MIZU
Rather pretentious, considering that it cost $10,380

of evangelism among the church members. The church is a beehive of activity. The youth of the church are really on the march, the women's society has at last decided that it may have a mission in life other than listening to the preacher preach and drinking tea. And, by pushing a few of the younger men up into the men's group, signs are coming forth from that organization that they may be dreaming dreams even if they haven't caught a real vision as yet. The Sunday school has an enrollment of nearly 500.

In the church's 20 years of history this year was the first time that more men than women were elected to the church council. This phenomenon was due to the fact that until postwar years most of the Jiai En staff had been Christian women with church experience while church men were inexperienced young Christians.

THIS YEAR'S COUNCIL is composed of seven men and three women—seven elected by the congregation to which are added the church school superintendent, the presidents of the WMS and the Luther League. The first concern of this new council was evangelism.

As our church is the only Christian church in the eastern quarter of this Kumamoto area they divided the territory within a radius of from one to three miles surrounding the church into 10 districts and assigned a councilman and a group of church members to each district. A house-to-house visitation and concentrated evangelism of such a large territory is a great assignment. But, with an apparent feeling that this, too, was a God-given goal, every councilman eagerly assumed his assigned responsibility. At last, the sower has gone forth to sow.

Puerto Rico Adopts Constitution

By WILLIAM GEORGE ARBAUGH

Island's voters give overwhelming approval to document which assures them independence in their internal affairs

AFTER 53 YEARS of United States rule in Puerto Rico the people of the island received from the United States government the privilege of writing their own constitution.

They voted by a huge majority to do so and set up a constitutional assembly. That was in 1951. On Monday, March 3, 1952, Puerto Ricans again went to their voting booths and gave approval to the constitution prepared by the assembly.

The overwhelming majority of favorable votes, 373,418 out of a total vote of 455,891, or 82 per cent, does not surprise anybody in Puerto Rico. It does not even surprise the opponents of the constitution, who concede the honesty of the election. The election was a resounding vote of confidence in Governor Luis Munoz-Marin and in his proposed solution to the question of the future political status for this island of 2,200,000 U.S. citizens of Spanish-American culture.

SINCE THE UNITED STATES occupation of the island in the course of the Spanish-American War, the island has moved steadily forward along the road to self-government, but the people have inquired increasingly about the ultimate goal. Advocates of independence have lost influence steadily, although they have increased the noise and the bitterness of their propaganda. They are now a small minority, though many other persons would prefer independence if they could persuade themselves that it would work in their small island with its few natural resources and a problem of overpopulation.

Those who argue for the admission of Puerto Rico as a state in the American union are likewise a minority group. They would have a larger following if it seemed likely that Congress would vote statehood for the island. The practical Puerto Rican has observed that Alaska and Hawaii have long been seeking statehood to no avail. He does not care to waste time agitating for something apparently unobtainable.

Rejecting independence as dangerous, and full statehood as beyond the realm of clear possibility, the Puerto Ricans adopted a middle course. Their constitution, which Congress is expected to approve, provides for the island's virtual independence in handling its internal affairs but continues the present relationship to the United States in international and economic matters. This is independence with reservations intended to avoid the political isolation and economic suicide that complete independence could easily bring. The Puerto Rican voter of 1952 is a practical person.

IT WAS NOT EASY to find a satisfactory name for the new political entity. The name chosen, translated literally from the Spanish, is "The Associate Free State of Puerto Rico." Awkward, perhaps, the name is nevertheless honestly descriptive

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Dr. Arbaugh is Secretary for Latin America of the Board of American Missions.

of a state that is to be free from United States in its internal affairs but associated with the United States in international affairs, in a common citizenship under the United States flag, and in a customs union.

THE GREAT victory of Governor Munoz-Marin is a tribute to a man of extraordinary ability and of utter devotion to his people. He began his political life as a socialist and advocate of independence. His socialism, like his beliefs in Puerto Rican independence, has been sharply modified in the course of his political life. He is, like the average Puerto Rican voter, a practical man and in his political experimentation has tried many ideas and plans, retaining those that proved workable and discarding the others, with scant regard to their basic social and economic theories. His many admirers consider him one of the greatest living Latin American statesmen.

Lutherans and other Protestants were not surprised when the Roman Catholic church vigorously campaigned against the constitutional provisions for complete separation of church and state. They organized to combat the Roman propaganda.

However, the most effective defense of the constitution was made by Governor Munoz, Rector Jaime Benitez of the University of Puerto Rico, Commissioner of Education Mariano Villaronga, and other non-Protestants. Although some of them are Roman Catholic laymen, they have drunk deeply at the North American fountains of freedom and will not consent to Rome's bid for government support for church institutions. The clauses were rearranged, it is true, with softened language, but they were not modified in substance. The bishops and their campaigners gave up only when they realized that their cause was hopeless.

ANOTHER constitution is in the making. Puerto Rico Lutherans have joined their Virgin Islands brethren in writing a constitution for a proposed new "Caribbean Synod" of the ULCA. The first convention of the new body is expected to take place May 29-31 at St. Paul's Church in San Juan. Its constitution is the first to be based on the 1952 revision of the suggested ULCA constitution for constituent synods.

CHRISTMAS IN JANUARY

IT WAS PAST MIDNIGHT in the village railroad station. Nine days had rushed by since Christmas of 1951 had lit the hearts of the villagers. But the night-watch depot agent was in no mood to pass the crib as calmly as most, who by this time were beginning to settle down until next December.

"Say, Reverend," said my friend. "I've got enough to live on, and maybe a little more. Is there some way to help some child that's got it tough? Some way that every month I could send, say $15 to help out?"

We assured him there was. Probably a million possibilities! And we also thanked God for hearts like his and all others for whom the love-light of Bethlehem is no sudden flash, but a steady stream of down-to-earth radiance through the year..

—CLIFTON M. WEIHE

SNOWSTORM IN SPRING

By ELIZABETH ANN DEAN

The desperate girl who came in on a stormy night found the help she needed to get back on the right track

SPRING HAD COME EARLY to our valley. Farmers were already plowing on the hills. Then, suddenly, the cold winds blew, bringing belated snow, ice and near-zero temperatures.

My husband and I decided to stay indoors that night and enjoy the radio. Above the music we could hear the cold wind howl and we were thankful to be safe from the storm. Instinctively I thought of our children, so far from home, and prayed that they, too, were safe.

Suddenly, the doorbell rang! My first thought was that someone was sick and wanted the pastor. But when I opened the door against the swirling snow and wind, a young girl pushed in, panting and wide-eyed. Her short bobbed hair was covered with a blue square of silk. She wore a brown gabardine coat. Her bare legs extended below rolled-up dungarees and on her feet she wore white socks and brown moccasins. She had a pretty face, clear complexion, brown hair.

"I know I shouldn't trouble you in this storm," she gasped, "but will you please take me home? I haven't enough money to pay you now but I'll send a check tomorrow. Please take me home right now."

HER VOICE ROSE AND FELL in pleading accents. The wind blew the storm-door open and I reached to close it.

"Oh, you're gonna put me out," she screamed. "Oh, he'll surely find me then. I should have thrown myself in the snowdrift and froze to death."

"No, I won't put you out," I said softly, locking the door. "We will help you. First, tell me your name and where you live."

"My name is Margaret. Just call me Midge—everybody does. Don't call the police. Don't squeal on us. Please don't!"

"Do you know who we are?" I asked her, motioning to include my husband who had heard the screams and come downstairs.

"No, I don't know anyone out here. I don't even know where I am. All I know is that I was a very foolish girl for getting in his car. I know better. I promised my guardian I'd be good. She'll kill me!" Her frantic cries rose louder with each sentence.

We led her to the nearest chair. I sat beside her, with her screams rising in my ears, put my arm about her and drew her close.

"You came to the right house for help, Midge. You came to a minister."

"Oh, I'm so ashamed! That's why you'll take me home—you're a minister! You understand!"

THERE WAS A MOMENT of thoughtful silence and then she continued, "I'm bad. I don't deserve any help. I'll kill myself —then I won't be trouble to anyone. Let me go!"

She tore from me beating the air and kicked me on the ankle. I sat down pray-

ing for help and wisdom.

"Midge," I said. "You're not giving us any trouble. I'm glad you came to us tonight. We are lonesome because all our children are far away. When I opened the door to let you in, you reminded me of our daughter."

"Oh, you're such good, kind people! There are some good people in the world, aren't there? But that Red! He's drunk and Dick's drunk—they're all drunk! But I was only drinking sodas. You believe me, don't you?" she asked, coming toward me.

I stood up, raised her chin with my hand, looked a long time into her eyes and answered, "Midge, I believe everything you say. Did anything else happen tonight that you would like to tell me?"

"No, that's why I ran away. They're still at the hotel up the street. June and Red were at a hotel all day. June skipped school—and I was fool enough to cover up for her so her mother wouldn't find out. I told her sister to put two dirty plates in the sink so her mother would find them when she came from work. And now they're in the hotel in this town. They brought Dick and me with them. But I hate them. I hate people!"

SHE SAT DOWN exhausted and I began to unbutton her coat. "What's this?" I asked drawing out a five-inch piece of steel sharpened at both ends. "You might stick yourself."

"Give me that!" she screamed hysterically. "I'm gonna kill him with that tomorrow! I'll kill him!"

She pulled a white mitt from her left hand. On her finger she wore a cheap wedding band topped by a white zircon. I looked at my husband. He nodded understandingly and I asked him to bring a cup of warm milk.

Minutes passed before I spoke. "Midge, you're a pretty girl and a good girl. How did you get in with the wrong crowd tonight?"

"My aunt sent me for a loaf of bread. Before I went home, I stopped in to see if everything worked out for June. She's my girl friend. She's 16. Well, Red was there too. And he asked me to go with them to the Sugar Bar for something to eat. Instead, he picked up Dick and drove out here to a hotel in the sticks. It's my fault. I trust everybody. I'm too easy. I know better."

HER SENTENCES were short and barbed. Her breath came quick and fast. She swallowed hard and continued, "We almost had an accident. Red was driving fast down the hill. The car skidded on the ice. I screamed and opened the door. I wanted to jump out. But Dick pulled me back. I hate Dick. I hate Red. I hate everybody."

She put her hand to her forehead, threw her head back and closed her eyes as if to shut out the memory of it all. Minutes passed. Her emotional frenzy subsided and she became calm. She sat staring at the floor as she talked. She told us she is 15, a sophomore in high school. Her parents are separated but live in the same city where an adult aunt reared her. The aunt sent her to Sunday school, fed and clothed her well.

"I'm the one who's wrong. I won't listen, but it's just because I trust everybody. I must learn the hard way." She looked up. "Please take me home, now. You have a car, haven't you?"

MY HUSBAND explained that the roads were drifted and driving would be hazardous. The garages were closed. No taxi was available. We tried to reach her aunt by phone but there was no answer. I decided to take her home by bus.

She looked up at my husband and asked with girlish candor, "Why are you so kind to me?"

Her body looked frail and small beside him. No wonder people called her "Midge."

"Because we like girls and boys," he answered. "We have three children, too. Once they were young like you."

"You're so understanding," she said with genuine gratefulness.

WE WENT OUT into the late night. She took my arm to guide me through the snow. The narrow street that runs through the village was deserted. The houses looked stark and black against the snow.

We stood on the corner waiting while the wind blew snow in swirls around us. We pressed our shoes into the drifts and laughed at the size of mine compared to hers. We watched the street light as the wind swung it roughly from side to side.

She reached up and brushed the snow from my coat. "You're cold and shivering and it's all my fault."

"I enjoy a snowstorm," I said reassuringly. "Especially one in spring."

Finally the bus came. There was only one passenger—a girl about the age of Midge who was returning from a basketball game at a distant school.

"Joann," I said, "I want you to meet my friend Midge."

We talked about the game and school until Joann left. Then Midge remarked, "Isn't she sweet!"

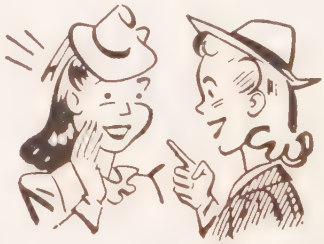
"I think Joann is making the best use of her high school days," I said. "She plays on the basketball team and in the orchestra. She's also active in the Dramatic Club."

"Someone gave me a cornet once but I don't have the patience to learn to play it," my little companion sighed. "The only thing I like in school is dramatics. I've always wanted to be an actress."

"It's a hard life, Midge, with years of study, competition and heartaches. But if one succeeds, I suppose the reward is great."

WE SAT QUIETLY in the darkened bus. I realized Midge was again coming back into a sane world. She had left her morbid ideas in the valley below and now seemed perfectly rational.

I did not want to leave her without giving some spiritual direction. After a long time I asked, "Midge, how did it happen that you came to our house tonight?"



"It's a mystery to me—I was afraid so I ran down the street, after I slipped away from them at the hotel. When I got to your house something seemed to tell me this was the house I should go in."

"Would you be willing to believe that it was God who told you what to do?"

"Oh, yes, I was praying real hard as I ran. I did ask God to help me."

"And He did," I assured her. "He'll always be as close to you as you want Him to be. Sometimes he'll be so close you can reach out and touch Him. But don't just call on Him when you're in trouble. Tonight, after you are safe at home, remember to thank Him."

"I will," she promised and she found my hand in the dark and held it.

THE BUS LURCHED to the left and then to the right. "It's hard to keep her in

place tonight," the driver said apologetically. "I was afraid I couldn't make the hill."

"Thank heavens, we're almost home," Midge said.

As we neared her bus-stop, Midge told the driver, "Here's where we get off. Don't forget to stop here coming back so this kind woman can get home again."

Midge was master of herself and the situation now. We alighted from the bus and both stepped into a deep snowdrift.

"I live just across the street," she said.

The house looked newly built. The steps and porch were covered with snow.

"We'll go in the kitchen until your bus comes," and she led the way in the dark.

"Do you mind if I smoke?" she asked. "Perhaps I shouldn't but it quiets my nerves."

SHE TOOK from her purse the cigarettes and matches and then emptied its contents on the kitchen table. It was filled with the usual gadgets belonging to a high school girl. There were several tubes of lipstick, candy-bar wrappers, a locker key, theater ticket stubs, an excuse blank, a fountain pen, and a red wallet filled with pictures.

"This is my excuse blank for being late on Friday," she said straightening the wrinkled bit of yellow paper. "June wanted me to go home with her at noon 'cause Red was coming. Her mother's never home at noon 'cause she works. So I went along. I'm too easy. Then we were late for school."

"Tell me about Red," I said.

"Well, he's 21. They call him Red but his real name is Jim or James. That's about all we know. We can't find out where he lives or where he works. But he has no work right now. That's why he hangs around the Sugar Bar."

"Do you usually date Dick?"

"No, I go with whoever Red brings. He always has someone for me while he dates June. But, honestly, I don't like any of them. I'm afraid of them."

"There are surely girls and boys in school whose friendship you could cultivate."

"I know, but I haven't bothered with anyone in school this year except June. My aunt told me the same thing."

"WOULD YOU LIKE to see pictures of my children?" I asked.

"I'd love to."

"Are these your daughters?" she asked. And then without waiting for an answer she added, "They're beautiful!"

She turned the page. "Is this your son? Is he ever good lookin'. He looks like your husband."

She turned the page again. "Gee, this is a big church. Whose is it?"

"My daughter's fiance is a minister there."

"Oh, I should be ashamed! I stopped going to church. I used to go every Sunday. But now it's always two o'clock or later when I get home from baby-sitting and then I'm too tired to get up."

I HANDED her a devotional booklet I found in my purse. "This is a booklet I got in church yesterday. Would you like to have it?"

"We get lots of literature from church but I never look at it. I'll read this," she said as she put it in her purse.

The clock struck. It was time for the bus. I slipped on my gloves. Midge put her arms around me. "You've been so kind to me. I'll never, never forget you."

"I hope you visit us soon, Midge."

"I will," she promised, kissing my cheek, "and thanks again."

She opened the door and I went back out into the storm.

FIVE MAKE A FAMILY

IMPROMPTU DRAMATICS

"Look, Mommy." Karen plucked at the sleeve of my coat. "See what I have!"

"Just a minute, dear. Mrs. Clinefoose is talking," I murmured automatically, keeping my attention on what Eloise, beside me in the pew, was saying.

"So she's promised absolutely to come with me next Sunday morning. I said to her, 'Joyce, honey, you're just a slave of habit. You're so used to staying home Sunday morning and letting someone else look after Jackie's immortal soul, you forget you have one too.' She looked like no one had ever put it to her in so many words before, but I know it's given her something to think about."

"Look, Mommy!" Karen waved a handful of palm leaves in front of me. I smiled and nodded and started to ask how she got so many, but Eloise had more to say.

"So I asked her about coming Monday night in Holy Week and she couldn't come because her mother sometimes calls her on the phone. And she couldn't come Tuesday because if her mother doesn't call Monday, she does call Tuesday. And she's probably having some girls in for bridge on Wednesday. I didn't ask her for Holy Thursday because of communion, but I did suggest Friday. She didn't want to come then because she was afraid she'd be too depressed. I tried to talk her out of such a notion but she promised of her own free will that she would come with me Easter. I really think we're getting somewhere, Connie."

"I hope so. I've tried everything I know of and I *have* persuaded her to come to some of the meetings—you know that. "As I said it, I wanted to kick myself for sounding so much like a little girl trying to please the teacher. After all, Eloise Clinefoose is only my age. Why should I let her put me on the defensive? Besides, I know she wasn't criticizing me. She's just taken charge of Joyce's church life. —and maybe her direct tactics will work where my hints and suggestions fail.

Mrs. Ittel was coming toward us down the empty church aisle. Everyone seemed to have left while we were talking. "Here," she smiled, "are the mothers of some of the children who are having such a lovely time in front of the church."

"Yes," agreed Eloise, "Weesie's waiting for me out front. Are they playing little games?"

"We-ell, I guess you might call it that."

"Some mischief, I'll bet." I stooped to gather up my purse and gloves, wishing I had paid more attention to Karen when she wanted to talk.

"No, no. You could hardly call it mischief, I think. Just a little tiny bit noisy for Sunday, that's all. They mean well, I'm sure."

"I'm sure of that, too," I laughed. "But you'd be surprised what my children can get into with the best intentions in the world."

As I hurried up the aisle, Eloise followed at a leisurely pace. She has perfect confidence in "Weesie." "Weesie" is never

naughty unless she is led on by less well-behaved companions—frequently the Melton tribe.

AT THE CHURCH DOOR I paused. A speaker at the PTA told us that "motherhood is a perpetual state of amused amazement." She was certainly hitting the nail on the head this time.

On the sidewalk were what seemed to be a dozen children but were actually only seven when I was able to identify them—the three Meltons, Weesie Clinecoose, Freddie Baines who is Karen's age, and Freddie's not-quite-three-year-old twin brothers. They were waving handfuls of palm, a strip of which had been given to each worshiper after church, and as they milled around in a haphazard in and out pattern, they were singing, "Hosanna, hosanna! Hosanna to the Son of David!" Perhaps singing isn't quite the word, either. Shrieking might say it better.

"Karen," I called, but she couldn't hear me above the din. Clapping my hands had no effect either. It looked as though I'd have to rush into their midst and stop them bodily.

"Goodnight, Connie!" exclaimed Dan appearing in the doorway behind me. "What are you letting those kids make all that noise for? The men who are counting the offering can hardly hear themselves think!"

"Letting them! Just try stopping them and see how far you get!"

"Here!" he boomed. "Less noise, young 'uns!"

LIKE MAGIC, the game halted. Karen made a dash toward us. "Look, Daddy! See all the palm we have. Freddy and Pete stood at the bottom of the steps and asked people if they were going to keep their palm or throw it away and just lots of people gave theirs to them till we got enough for everyone to play."

"But, Karen," Dan protested, "you knew better than to play a noisy game like that on Sunday."

"Well, I did think about asking mommy but she was busy talking."

"That's right," I laughed. "I should have listened to what you had to say. All right, honey. Just play something quiet till we're ready to go."

I TURNED BACK into the church just as Mabel Larsen and Eloise came out of the Altar Guild room with Mrs. Ittel. "Everything all right?" asked Eloise. "I knew you would take care of everything, dear."

Mabel listened to my account with mounting amusement and dismay. "It really is my fault, of course! For our pre-session work this morning I let them make palm branches out of crepe paper. Then after the lesson we marched around the room like the children on the first Palm Sunday. It worked out beautifully with leaders there to guide them a little. I never dreamed they'd create a crisis with our little dramatic improvising.

"Now the thing is for us to get them home before they find something really naughty to get into," I said. "Aren't you almost ready, Dan?"

"Just a few more chairs to stack and I can come. And am I hungry!"

"Probably the children are too, if they have a chance to think about it. I'll go start a game of 'Simon Says Thumbs Up' before they have time to think. It's been a beautiful service and I'm sure the Melton children will always remember the significance of the day!"

I couldn't quite shrug off my guilty feeling, though, about the youngsters choosing such a public place to practice their Palm Sunday lesson. Oh, well, they'll grow up, maybe sooner than I want them to.

Don't Elect Yourself Judge

We don't know enough to judge others, we aren't good enough, and besides we love other people too much to notice their faults

IF YOU ARE the "Give-me-ten-good-reasons-why" kind of person (and that kind seems to be very prevalent in this supposedly sophisticated and skeptical age), today's lesson will be your joy.

It isn't very often that the Bible student can give neatly packaged answers, without stretching the verses out of their setting. That is probably because neither life's answers nor questions come all neatly arranged. But this time we have a beautiful exception, so we may as well let the order-loving part of our minds enjoy it.

Perhaps you will remember last week we discussed the Bible's severe condemnation of a favorite indoor sport, gossip. Very closely related to that sin—and probably the cause for much of it—is our strong urge to make judgments on other people, particularly our fellow-Christians.

The Bible lists four distinct reasons why the Christian simply must conquer his tendencies to judge.

1. BECAUSE EVERY single Christian is so guilty himself. Paul says, in effect (in our first *Romans* lesson this week), "What right has one murderer to judge another murderer?" And Jesus puts it much more strongly, in our first *Matthew* lesson, when he remarks how ridiculous it is for a man with a beam in his own eye to try to pick out the mote in his brother's eye. Or, as one translator puts it, how can a man with a plank in his eye hope to dislodge the sliver in someone else's.

Or, if we follow out our first illustration, how ridiculous for a man guilty of a bank robbery, including two or three incidental killings, to say of his friend: "Don't have anything to do with that blackguard. He stole an apple once from my uncle's orchard."

The point is, of course, that we just don't see our own sins. But other people do. And even if they don't, we may be sure that God does. Let's not make ourselves more ridiculous than we already are by presuming to judge others.

2. THE SECOND good reason to refrain from judging is that you really can't be so sure that you know what *is* right, at all times. That's what Jesus was saying about the Pharisees who were so upset about his "breaking" the Sabbath rules. They *thought* he broke them, because *they didn't get the real point of the rules regarding the Sabbath.*

Paul is saying the same thing to the Christians at Rome (the second *Romans* selection above), when he counsels them to practice tolerance about their special diets and their feast-days and fast-days. After all, could they be sure that their way was the only acceptable way to God?

These matters are not at the center of our faith; they are on the edge. It is even possible, says Paul, that one man glorifies God by eating meat and another by refusing to eat meat. Today we don't bother much with diets and fast-days; but other non-central issues have taken their place.

Therefore you have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself; because you, the judge, are doing the very same things. We know that the judgment of God rightly falls upon those who do such things. Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God?

Romans 2:1-3

"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is a log in your own eye?"

Matthew 7:1-4

Also read ROMANS 14:1-12; MATTHEW 12:7, 8; I TIMOTHY 5:24, 25; EPHESIANS 4:1.

Wouldn't Paul say much the same thing today to us who shout: "You can't worship God properly using plainsong and elaborate vestments; it shows you aren't sincere. You have to sing the kind of hymns I like and wear a plain black robe the way I say."

And likewise to the man who returns the compliment: "Nonsense! This is the only really correct way to worship. How do you expect to show any kind of reverence for the Deity with your haphazard informality?"

OR IS IT INCONCEIVABLE to imagine Paul's kind but stern reminder coming to us when we insist: "You can't be a Christian if you smoke cigarettes, or go to the movies, or dance," etc., etc., etc. And likewise to us when we reply: "What nonsense! You don't know what the Faith is all about. If you put it that way it just goes to show you don't understand the spirit of the thing. Just narrow-minded, that's all."

Can't you hear Paul saying again: "But why do you judge your brother? Or why do you discredit your brother? for we shall all stand before the judgment seat of Christ." Or as Phillips translates it: "Why, then, criticize your brother's actions, why try to make him look small? We shall all be judged one day, not by each other's standards, or even our own, but by the standard of Christ."

3. WE DON'T REALLY know the person whom we presume to judge, as Paul tells Timothy. The man who looks to you like a dreadful sinner may have virtues about which you know nothing. But God knows.

He may have temptations, too, the power of which you can't even begin to comprehend. But God can comprehend them. And that man whom you think is such a saint—well, God may feel quite differently about him. Because he knows the inner thoughts and attitudes and desires, which *may* be not at all in accordance with His wishes. So since you don't really know the person anyway, it is altogether wise that you should leave the judging up to him who knows all—and loves every man, sinner and saint, who hates every sin, and whose judgments are quite beyond our understanding.

4. THE FOURTH REASON is so beautifully simple, that I should just like to quote it. Paul, writing to the Christians at Ephesus, says: "Accept life with humility and patience, making allowances for each other *because you love each other.*"

And there, of course, is the real kernel of the thing.

Personal Problem Clinic

Needed: Self-reliance

QUESTION: We have been married four years. We have no children. My parents were opposed to the match and tried to prevent it. From the very beginning they have never ceased to find fault with my husband.

Paul and I have had plenty of differences —disputes about money, friends, and the management of the house. Now we are separated and I have been contemplating divorce. But I know we would never have come to a parting of the ways if my father, and especially my mother, had not kept after me forever emphasizing how foolish I was to stay with Paul.

He has his faults, some that annoy me very much. But I guess I have some too. Actually, deep down I still care for him a great deal. I wish we could fix up our differences and start over again. I would be willing to do some things differently. But my parents would just about disown me if I went back to him.

REPLY: This is an old story—parental interference with the marital life of their children. Even though parents may disapprove a marriage it is wise for them to help to make the alliance a success, once it is a reality.

Since you believe in the possibility of rehabilitating your marriage and making it work, be true to your honest conviction. Show all possible deference to your parents but do your own thinking. What your marriage means to you and to Paul is more important than your parents' attitudes. You must create your own future; your parents can't do it.

Get in touch with Paul and have a calm, pleasant, honest talk with him. Ask him to forgive the past, and offer to do the same yourself. Talk the whole thing out—including the faults of both. Be willing to swallow some of your pride. Try hard to find enough common ground of thought, attitude, and practice to make a new start. Don't rush the matter—you may need several interviews, plus the assistance of a few mutual friends. Be as certain as possible that you are both ready to give your best, exercise a great deal of patience, and work hard.

Tell your parents plainly what the facts are and how you feel about them. Request their consideration, patience, and co-operation. Be yourself and don't let your father and mother sway your decision.

Temper

QUESTION: I have a temper. Whether I have inherited it or was led into it by my early environment I do not know. But it is here. My mother has warned me about it. She says it will get me into trouble, and wreck any romance I ever have. I'd like to get rid of it.

REPLY: Temperament is inherited, but may also be strongly influenced, modified, or stepped up by experience. You need modification in the direction of calmness. Think the whole problem through and resolve to make the change. If you never permit a first eruption to take place, you'll be on the road to victory.

You need something which will make you hesitate and think when an irritating situation arises—something to get you over the crest of emotion. When you are riled or thwarted and are about to explode or argue, ask yourself: 1) Is it the Christian thing to do? 2) Is the issue worth a quarrel? 3) What effect will an emotional argument have on me and on others? 4) What difference will it make, now or in the future?

Good results may be achieved in a short time. But that will not settle the problem, for you have already built up a deep-lying accumulation of feelings, frustrations, ideas, and ambitions which will tend to burst forth at inappropriate times. You will have to work and work to establish more rational and sober modes of expression. Actually, this is a lifelong project.

—EARL S. RUDISILL

This Man Could Not Believe

Barabbas. By Par Lagerkvist. Random House. 180 pages. $2.75.

Barabbas, released in Jesus' stead, stayed to watch the crucifixion. He did not know hy. "He did not like him." He gazed astonished at the rending of the veils, the darkness f the earth, but "he did not pray, for he was an evil doer and his prayer would not have een accepted. Besides, he did not know the dead man."

Continually, Barabbas found himself seeking out the Christians. He could not under- and their love of one another. "He had no ish to take part in such a love-feast—he as put off by the very thought of such a aing . . . But he sought them out all the ame."

He could not understand their adoration f death. It was repellent, filling him with isgust. "It put him right off both them and heir doctrine and the one they said they elieved in." But Barabbas could not deny hat he was "indeed the one the Son of God ad died for." He heard the witnessing of he hare-lip girl, and the mere thought of made him feel sick. Yet he knifed the one who cast the first stone at her and carried er across the desert to bury her beside her ead child. All the while he hated the cru- ified man who had demanded her sacrifice. God's loving Son?

Chained to another slave in the copper hines Barabbas asked to have the disk en- raved with the name of the Saviour. He rayed once or twice. Later, asked whether e believed in Jesus, he answered, "I have o God."

"Why, then, do you bear this *Christo Jesus* n your disk?" the governor asked him.

"Because I want to believe."

Finally in mistaken frenzy Barabbas natched a firebrand, believing he was help- ng the crucified man destroy this world. The ther Christians—innocently imprisoned with im for this crime—were horrified and urned from him. He died alone, yielding is soul to the darkness.

This powerful, arresting book conveys dis- urbingly the dilemma of Everyman caught etween reason and faith, unable quite to elieve in the Saviour, unable to let Him go. n a style simple to the point of austerity, Lagerkvist cuts into the anguish and torment of a hard, unspiritual man caught by Christ, whose life was never more the same; nor indeed his own. Profundity of insight, clarity of detachment, and the complete absence of false sentimentality mark this truly great book as worthy of a thoughtful reader.

Maywood, Ill. JEANNE S. SITTLER

Jesus and Judas

The Master: A Novel. By Max Brod. Philosophical Library. 426 pages. $4.75.

This is a brave attempt of a Jewish scholar and novelist to present the story of Jesus' life and work. It will serve no doctrinal purpose. But it succeeds admirably in presenting a comprehensible view of the Greek thought and the Roman world contemporary to Jesus.

Chief character in the story is Meleager, the poet who compiled the Greek Anthology Sold into slavery by the Romans, he becomes a scribe of Pontius Pilate. In Jerusalem, Meleager falls in love with Shoshana, a sister of Jesus. On this relationship turns the entire plot. The author handles it with bold realism. He succeeds in presenting through it a Jesus who is a great prophet and reformer; a Jesus who drew from his sister and his followers an unprecedented devotion; a Jesus who can be admired and loved by all.

Most original is the author's interpretation of Judas Iscariot. To the thoughtful Christian reader this fresh and highly probable explanation of the apostate Jew may be the book's most valuable contribution.

St. Albans, W. Va. PAUL O. HAMSHER

In Defense of Faith

The Superstitions of the Irreligious. By George Hedley. Macmillan. 140 pages. $2.50.

If one regards superstition as "an unwillingness to examine facts in a given case"—and if one is willing to believe that the vast majority of the "irreligious" is made up of self-conscious intellectuals who are sure that religion is out-of-date and beneath the notice of emancipated men and women—this book will not only be a justification for such opinions, but a quarry of materials to embellish them.

Here, in a sentence, is the premise of this work. Dr. Hedley answers the stock objections to religion as they are most frequently vocalized by students or mouthed by the sophisticated. As might be expected in any attempt to condemn a series of objections by hanging them all with the same rope, most of the arguments can be anticipated, a few of them are somewhat naive, and several are instances of consummate skill.

This book is a contribution to the realm of religious apologetics—if for no other reason than its provocation to think through the implications of such remarks as "religion is an escape mechanism . . . religion is necessarily at odds with reason . . . religious ideals are impractical . . . religious people are socially unconscious . . . and religious people can't have fun."

Philadelphia ROBERT D. HERSHEY

Essays on New Testament

The Joy of Study. Edited by Sherman E. Johnson. Macmillan. 163 pages. $2.75.

Thirteen scholars, each contributing a paper in honor of Frederick Clifton Grant, have produced a testimonial volume which is indeed a joy to study. The main emphasis lies on New Testament subjects, but the range extends beyond that field.

From Johnson's foreword, which is a fine appreciation of a major scholar, churchman, and administrator, and from the (incomplete) bibliography of Grant's publications, it is easy to see how aptly the book is titled. For study has been a joy to Grant, and he has shared its fruits generously.

While the papers are mostly of *Reader's Digest* brevity, they deserve to be carefully worked through and pondered over.

Throckmorton's chapter on "The Teachings of Jesus and Pacifism" should be read in company with G. H. C. Macgregor's *The New Testament Basis of Pacifism* (London, 1936). Both writers agree that the Christian must decide for himself whether he may conscientiously participate in a war.

Morton Enslin writes in his typical caustic vein on "Preaching from the New Testament: an Open Letter to Preachers." Many a preacher will grant to himself that he does hold back from revealing his own views on biblical scholarship in the pulpit, as Enslin charges. Unfortunately, Enslin is far better at debunking than edifying.

Not one of Frederick Grant's least contributions to the world of scholarship has been that of a son, Robert M. Grant. It is fitting that not only should Grant *fils* be represented in a volume honoring his father, but also that his paper should have the clarity of expression and the logic typical of Grant *pere*. A study of his chapter on "The Wisdom of the Corinthians" will enable a pastor to do some of the sort of exegetical preaching demanded by Enslin.

In "Overconversion in Paul's Churches" Henry J. Cadbury warns against the danger of not reckoning with the situation in Paul's churches when reading his epistles.

The other nine papers and their authors are as follows: "The Parable of the Guests at the Banquet: A Sketch of the History of Its Interpretation," by Francis W. Beare; "A Note on Mark 14:51-52," by John Knox; "Community in the Synoptic Gospels," by Holt Graham; "Saint Peter's Epistle," by Philip Carrington; "Geography and Climate in the Fourth Gospel," by Sydney Temple; "Soma Christou," by Clarence Craig; "Miracles and Adamnan's Life of St. Columba," by A. Haire Forster; "The Descent of Jesus in Muhammadan Eschatology," by Arthur Jeffery; "Soter and Euergetes," by Arthur Darby Nock. HOWARD N. BREAM

Trinidad, Colo.

OVERSEAS

DENMARK: Copenhagen. March 10.— THE DANISH Foreign Mission Society is faced with a deficit of about $50,000 on its 1951 operations. Reserve funds have been drawn on, which were designated for the maintenance of buildings and construction of new ones on the field.

In order to limit the amount of the deficit, all cost-of-living bonuses granted to missionaries on furlough have been canceled and a salary-ceiling established. An appeal is being made for contributions to meet the rising costs.

There are more young people ready to be sent out as foreign missionaries than can be used. The same situation exists in Norway. The Church Missionary Society (Anglican Church) has offered opportunities for service to a number of Norwegians.

The Danish Missionary Society, after prolonged deliberation, has decided to send two women missionaries to Formosa. Formerly both served in China and therefore are equipped to minister to the refugees.

AN EXTENSION SCHOOL for church members and other interested people has been introduced by Pastor K. C. Holm into his parish in Copenhagen. He taught previously in the extension school on the Island of Bornholm, and believes that the church should supplement the general education of its parishioners with studies and lectures on leading thinkers on present-day social and cultural problems. The special interest will center in their contribution to Christian thought and life.

The idea of the extension school (generally known as *Hojskole*) has been quite popular in the rural area for about a century. It has never been successfully introduced in Copenhagen. The program will be carried on in the evening to permit general participation. It is hoped that this experiment will open new avenues of service for the Christian congregation.

THE FIRST church program was recently televised in Denmark. The subject was a film depicting the work of the Mission Society in Africa. Plans are in readiness to televise a series of films from mission fields.

THE INNER Mission Society of Copenhagen introduced a counseling service, Feb. 1, as part of its general welfare program. Miss Kirsten Skovgaard Petersen, daughter of the provost of the cathedral, who is a psychologist and who has had practical experience in counseling while in social service work, has been engaged to render this service.

The church's service program to the military personnel, which has never been satisfactory, is now undergoing a revision according to a statement in *The Church's Front*. Young pastors, who will be appointed assistants in parishes where military camps are located, will perform an increased spiritual ministry to soldiers. Plans are also being considered to assign theological students who, like all others have to undergo military training, to special duties in line with the church's ministry. The program is being worked out by the church and the ministry of defense.

The Danish seaman's church in Hamburg, Germany, which was destroyed in December, has risen from the ruins and was dedicated by Bishop Fuglsang Damgaard Feb. 3. The ministry to seafarers had its beginning in 1875. The present property was purchased in 1920. The service to Danish seafarers in Hamburg continued throughout the war years, reports Pastor Ingstrup Mikkelsen.

The Danish seaman's churches in London and Hull, England, were also destroyed by bombings. Both are being rebuilt and will be rededicated in the near future. Churches and social-recreational facilities are also found in New York, Philadelphia, Buenos Aires, Ghent and Antwerp. The work is partially financed by a special collection taken annually on the Fourth Sunday after Epiphany. Kai Hammerich, the commander of the hospitalship "Jutlandia" which is in service in Korean waters, is the president of the sponsoring organization.

—DANISH PRESS BUREAU

NEWS IN THE CHURCHES

PENNSYLVANIA:

Ground Broken for New Dormitory for Good Shepherd Home on Feb. 24

ALLENTOWN— Ground-breaking ceremonies for the new dormitory at Good Shepherd Home, Allentown, were held Feb. 24, with the first spadeful of earth turned over by Dr. E. E. Fischer, president of the Ministerium. The Rev. Ralph Hartzell delivered the sermon. Others participating were Superintendent Conrad Raker, Mrs. John Raker, Judge James Henninger, C. D. Moyer of Silverdale, Pa., and Pastors G. F. Gehr, Harvey Snyder, and Luther Schaeffer (*see photograph below*).

Emphasizing spiritual rather than social activities during Lent, Luther Leaguers of Allentown Conference attended an all-day Lenten retreat at Rosemont Church, Bethlehem, March 29. Leaders included Dr. William Seaman, Mrs. Jeanette Fink, Secretaries Leslie Conrad, John Mangum and Lawrence Reese, and Pastors Richard Klick and L. Raymond Techler. An afternoon caravan to Messiah Church, Bethlehem, a mission congregation, will be part of the program.

THE FOURTH annual music festival of Allentown Conference Brotherhood will take place May 6 in St. John's Church, Allentown, with Maestro Giuseppi Moschetti directing.

DR. F. EPPLING REINARTZ, secretary of the ULCA, will speak to 200 conference laymen at a banquet in Holy Trinity Church,

thlehem, April 29, a part of the two-day nual meeting of the Allentown Conference. Dr. Paul Empie, National Lutheran Council executive, will speak at a dinner for ymen of Allentown and Bethlehem in St. hn's Church, Farmersville, April 21.

CONFIRMANDS of Lutheran churches in thlehem and vicinity listened to a challenging discussion of church membership by e Rev. John Cobb, president of Bethlehem utheran Pastoral Association, at a pre-confirmation rally in Holy Trinity Church, thlehem, March 23.

AUTHENTIC South American handcrafts d objects from a local (Hess Bros.) department store were part of a successful one-y mission study program in Redeemer urch, Allentown, recently when Mrs. alph Hartzell, Allentown Conference WMS esident, reviewed two mission study books id led 60 women in a discussion of South merican problems.

MEMBERS of Chestnut Hill Church recently honored their pastor, the Rev. D. C. auffman on 50 years in the ministry.

FIRST HUNGARIAN CHURCH, Bethlehem, oted the 35th anniversary of the ordination Pastor John Ormai, and the final liquidation of a 20-year indebtedness recently.

ZION CHURCH, Alburtis, broke ground arch 16 for a new parsonage.

MEMBERS of St. John's Church, Bath, nsecrated extensive new improvements to eir Sunday school facilities recently.

Typical of the services by Lutheran pastors and congregations to public institutions in the Allentown Conference was a recent Sunday afternoon service in the Lehigh County jail, Allentown, when the senior choir of St. John's Church, Emmaus, provided music, and Pastor Paul Spieker conducted services for the inmates of the jail.

GETTYSBURG COLLEGE CHOIR sang to 350 rsons in Holy Trinity Church, Bethlehem, nd 700 persons in St. Paul's Church, Allenwn, March 2. The choir gave a concert in race Church, East Stroudsburg, March 1.

SIXTY MEMBERS of St. Michael's, Allenwn, took part in a recent Evangelism nstitute.

HENRY W. SNYDER, JR.

REVOLT

story of the week

BECAUSE no less than sixty-five (65) different auxiliaries exist within the framework of Christ Church and St. Michael's (Episcopal) in Germantown, Pa., the congregation is known as "the city within a church."

It's no secret that Rector W. Hamilton Aulenbach, one of Philadelphia's most colorful (and ecclesiastically controversial) clergymen, is on the go around the clock attending to the thousand and one tasks he has to do.

But this week, that's all a thing of the past . . . tearing a page from many pastors' "book of secret desires," Rector Aulenbach announced to his startled congregation:

"AS OF EASTER Monday evening, I am resigning from the directing or organizing of secular activities of the Parish House.

"I will continue to 'do my bit,' of course. But no longer will I consider it my job to perk up the bazaar committee when preparations are lagging, or goad the Men's Club when their leadership becomes apathetic, or the Friday evening Youth Activity when it is no longer as vital and as active as it once was, or to be responsible for the accomplishments and success of any of the secular organizations."

He would "permit the next few years of my ministry to stand or fall on the basis of devoting my entire energies to preaching, conducting extra services in the church, instructing the young, contacting the unchurched, and performing the special offices of baptism, marriage and burial."

"In the future," the rector concluded, "all secular activities in the Parish House will become the responsibility of the church's Parish Council!"

FEW PASTORS were in a position to shout a loud and public "Amen," but one ULCA clergyman summed up the feelings of many with his:

"I wish I could have said that!"

PASTOR J. Edgar Stockman turns first spadeful of Roanoke (Va.) soil on the site of the new $400,000 St. Mark's Church. The church, modified gothic with a seating capacity of 500, will be completed in about 18 months. Architect is T. Norman Mansell, of Philadelphia. Moving into the new building will mark the congregation's third transfer of location since organzation in 1869

VIRGINIA:

Oak Ridge Lutherans Conducting Their Own "Atomic-powered" Program

ROANOKE—There's more than atomic power in Oak Ridge, Tennessee. Grace Church, scheduled to become self-supporting in 1959, became self-supporting this year. In so doing, the congregation released $9,540 in salary aid that the Board of American Missions can use in other places between now and 1959. Synod assigned the congregation $1,426 in apportionment for 1952. The congregation jumped it to $1,800. Pastor is the Rev. R. R. Sala.

DR. JOHN W. RILLING, Minneapolis; the Rev. Wallace E. Fisher, Gettysburg; and Miss Catharine Juram, Philadelphia, will be on the program of the annual Virginia Synod Summer Assembly at Massanetta Springs, Aug. 4-11. Attendance goal is 900; Dr. John H. Fray, Marion, is dean.

ROANOKE COLLEGE, Salem, had an excellent basketball team this year. The cagers won the Virginia "Little Six" college championship, and went to the finals of the Mason Dixon Conference tournament. They lost in the finals to the University of Baltimore by the score of 41-40. The tournament was held in Baltimore, March 7-8.

A SHROVE TUESDAY party at Immanuel Church, Bluefield, W. Va., got a whole page of pictures in the *Bluefield Daily Telegraph*, March 2. Filled doughnuts and coffee were on the menu. The event was planned by the Women of the Church. There may be other churches in the Virginia Synod or south of the synod that observe Shrove Tuesday, but we haven't heard of them.

HOME MISSIONS got a boost at Holy Trinity Church, Lynchburg, Feb. 24 when the Women of the Church sponsored a "Home Missions Night" to educate the congregation

1 home mission programs and problems.

REDEEMER CHURCH, Petersburg, a mis-on, has purchased a parsonage at a cost $9,500.

Pentecost will be observed as "Appeal Day" for synod's Home Mission Gift Fund. The Home Mission Committee hopes to organize at least three or four new missions in 1952. The three organized in 1951 were a record for one year in the synod.

WHAT CAN A PASTOR do with a five-church arish? That question has been answered by astor A. F. Tobler of Crockett, Va. Not a oung man, Pastor Tobler gets around in his idely scattered five-church parish that bears e name "Cripple Creek."

Every church building has been improved. 1951 every congregation paid its appor-onment and provided more than $1,000 ward purchase of a new car for the pastor.

One fourth of the members of the Marion Conference Women's Missionary Society belong to the Cripple Creek Parish. Two young men from the parish are studying for the ministry.

GRACE CHURCH, Winchester, hopes to open ie Godfrey Miller Home for old people .is fall. It was announced the Home will :ceive part of the $38,000 estate of Mrs. elen Dean Herrell of Stevens City.

OF THE WOMEN in Roanoke asked to be n juries of the Hustings, Law and Chancery, nd Circuit Courts, only 51 consented to :rve. These figures were recently released y the jury commission that sent the women otices that they had been selected. A recent irginia law gave women the right to serve n juries, but they have the right to refuse. ractically 100 per cent of the negro women sked were willing to serve.

FRANK K. EFIRD

HOME MISSIONS

WISCONSIN: Holy Cross mission, Menomonee Falls, "No. 16" for Mission Developer Dwight Shelhart, is slated for organization Palm Sunday with 100 charter members.

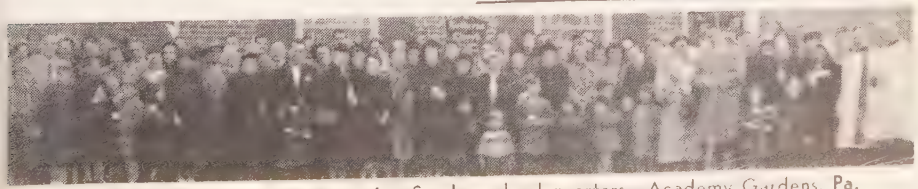
VIRGINIA: BAM Missionary Leigh Ball, of Christ Church, Fredericksburg, reports 1951 per capita giving as $191.23 (average) per communicant member!

PENNSYLVANIA: Organized late in February (24) with 111 charter members was St. David's Church, Academy Gardens. The new mission is a result of sponsorship of Sunday school by Good Shepherd Church in late '50. The school had grown to 200 by organization day, had outgrown a six-room house. Therefore, two sessions (9 and 10 A.M.) provide study periods for the various age groups. Participating in organization (see cut below) were Ministerium of Pennsylvania President Emil Fischer, Home Missions Superintendent Roy Winters, Good Shepherd Pastor G. M. Ruoss and Pastor-Organizer L. W. Stoneback.

CALIFORNIA: First Baptist Church, Long Beach, has adopted as a congregational slogan: "A new church every year for the next decade." The congregation (3,488 members) has already helped build 14 new churches in the past 13 years.

VIRGINIA: Trinity Church, Roanoke, dedicated its new church and immediately found Sunday school enrollment jumping from 72 to 110.

KANSAS: Kent Memorial Church, Sunrise Beach, was organized in mid-December without aid from the Board of American Missions, and with 60 charter members. Kansas Synod has applied for and received salary aid from BAM for Pastor Clarence J. Hansen.



111 CHARTER members, outgrowing Sunday school quarters—Academy Gardens, Pa.

THESE three photographs show Lutheran laymen of Omaha during recent start of minis

NEBRASKA:

Intersynodical Omaha Laymen Start Ministry to Aged and Convalescents

OMAHA—Men of the Intersynodical Brotherhood of Omaha, looking for ways to be of service, recently began a ministry to guests of convalescent homes. (It had been learned that there are 103 homes serving over 600 aged people in the area.) They asked two pastors, Henry Goede and Harvey Clark, to brief them on how to do the work; manuals were prepared.

In the five months since this work has begun the men serviced seven of these homes. Reports were made at the fall rally of the Intersynodical Brotherhood showing that Laymen W. F. Kedde and Arnie Hultman of Redeemer Church are meeting in one home where there are 14 convalescents.

There are no Lutherans among them and the men have been going every two weeks on Sunday afternoon to hold worship services. They find these folks waiting on the porch in nice weather. One of the men is 93. They took a portable organ for one of their services; were thrilled by the response.

At the Earl Home there are five men who go at 6:30 every other Thursday evening. First time they went they were trembling at what kind of a reception they would get, but the response was excellent from the 24 aged people, who said. "It sure is nice to have someone think of you. This place is getting nice to live in with someone thinking of you."

One layman reported that Missouri Synod chaplains have responded, attend report meetings, and are developing their own workers to aid in servicing some of the 103 homes. Ben Furrow, Grace Church, has been getting his pastor to give instructions to some of the aged, also to a helper in one of the homes who is a former Roman Catholic.

> On the first visit Ben made, a man cursed him; the third night he apologized and asked for prayer. Next time he had arranged chairs and when Ben was four minutes late they called his home to inquire whether or not he would be coming.

Ben, in his report, states, "I enjoyed a new and wonderful experience since I went into this work. If someone would have told me I could do this I would have laughed at them, but by the help of the pastor and others I talked to, I found that I had to make a try of it. After you get acquainted with these people they cannot wait for your return to present them with the Bible reading and prayer. Yes, I think I can say that I really enjoy my new calling."

HARVEY CLARK

e aged in convalescent homes

HIO:

ongregations Off to Good Start On 1952 Benevolence Goals

COLUMBUS—Ohio Synod's Treas-er George L. Rinkliff reported to the xecutive Board March 3 that Ohio's 5 congregations are off to a good start th 1952 benevolence contributions. In nuary and February he received 3,328, $15,000 more than in the first o months of 1951, a healthy stride to-ards the $636,000 goal. To date he has ndled $396,000 in CHEY receipts, re-rts that each mail brings in additional ntributions.

TOLEDO'S VICE-MAYOR, Howard C. Cook, member of St. Paul's (ALC) Church, told family night audience at St. Luke's, Yon-ta, "This church has been a stabilizing fluence for good in the community roughout its 49 years. When Christian ople become interested and active in com-unity affairs, as voters and as public serv-ts, their faith promotes honesty and in-grity in the social, economic, and political airs of city, state, and nation."

The congregation burned a mortgage note curred when a parsonage was purchased ur years ago. Active families of St. Luke's ve been 100 per cent subscribers to THE UTHERAN for the past three years.

TWENTY-FIVE YEARS of service in the New-

CAMPUS

HAMMA Divinity School Professor Amos John Traver has announced details for the Religious Public Relations Workshop to be held on campus April 22-23. Fourteen editors, public relations specialists and pastors will appear on the two-day program, sponsored by the NLC's Division of Public Relations and Hamma. This year's workshop is the third in a yearly series; last year's topic was "Preaching Missions," the year before, "Audio-Visual Equipment and Its Use." Over 200 attended each workshop. Speakers this year include: NLC Public Relations Committee Chairman Ralph Tabor, Missouri Synod PRO Oswald Hoffman, NLC Information Director Erik Modean, and others.

SUSQUEHANNA University's second semester enrollment, usually less than first semester, dropped only 20 according to Dean Russell Galt. "Reports that come to us from across the nation," said a spokesman, "show that we are in a somewhat better position than many colleges."

LENOIR RHYNE debaters won 12 of the 20 positions (including six first place honors) during the recent South Atlantic Forensic tournament held on the Hickory campus. Close on LR's heels: George Washington, Wake Forest. Sixteen colleges and 19 states were represented in the tournament.

BALTIMORE Deaconess School's annual Life Service Institute will be held May 2-4. Speakers include: Parish Worker Patricia Rohm, Milton, Pa.; Parish Secretary (Mrs. Harriet) Milbourn, Baltimore; Sister Betty Amstutz, Settlement House Worker, Philadelphia; African Missionary Helen Lawson; Sister Elizabeth Cress, Brooklyn. Young women in tenth grade high school (and over) are invited on campus during the week-end.

WAGNER College reported 766 students enrolled this semester, a drop of only 11 from the previous term. Also encouraging is the growth of Wagner's division of graduate studies. Enrollment in the division last fall was 28; in the spring semester, 42.

ADDRESSING members of Transfiguration Church, Pottstown, Pa., during dedication of parish house is Ministerium President Emil E. Fischer. Ceremonies were held in assembly room of new structure

comerstown parish by Pastor Charles S. Foust was recognized in an anniversary dinner. President George W. Miley spoke.

"REDEEMER HALL," a suggestion of Mrs. Carl Moore, is the name for the second residence purchased by Redeemer Church, Toledo, for parish house purposes. The first residence is called "Friendship House."

Before Miss Katherine Holl sailed March 7 for a second term of service in Liberia as missionary-nurse, Fourth Church, Springfield, presented her with a camera and accessory cases including tropical packed film so she could take colored pictures of her work. She had been in Springfield on furlough for two years.

TWENTY-FIVE YEARS of broadcasting a "Twilight Gospel Hour" by the Lutheran Welfare Service at Toledo were recently completed.

A NINTH SPRINGFIELD rest home will receive weekly visits from Miss Maizie Swearingen, institutional worker for the Springfield Inner Mission Society.

LAYMEN of St. John's Church, London, have been offered a garden plot of land by the Herbert Keyes to grow produce for Oesterlen Home. The Brotherhood has decided to specialize in growing potatoes for the 60-odd children who sit down at Home dining room tables. The Keyes will prepare the land, members will plant, cultivate and harvest the crop.

A LUTHERAN WORKSHOP on Older Persons was sponsored by the Northeastern Ohio Service Society at St. Paul's Church, Youngstown, on March 24.

ST. LUKE'S CHURCH, Youngstown, had a guest organist on Ash Wednesday when Dr. Roberta Bitgood, organist and director of Holy Trinity, Buffalo, N. Y., conducted St. Luke's choir in a presentation of her own composition, the cantata "Job," and to play an organ recital.

AT ST. LUKE'S, Lima, a program of Sunday afternoon films was provided during March.

TRINITY CHURCH, Brookville, has room to expand, but it took the blood of Trinity's members to provide it! Four pints of blood were given recently to Mrs. Russell Hamiel by Trinity members. Mr. Hamiel said "thank you" with a deed to an adjoining property.

E. RUDOLPH WALBORN

MEMBERS of Incarnation Sunday school in Milwaukee, Wis., are finding their new wing (left) housing classrooms, pastor's office, choir rooms and library much to their liking. Since the dedication of the $60,000 wing last fall, interest and enthusiasm in the school and its program has increased

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on Church, Canton, just one
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ojects; a million dollar shop-
ng center is being erected

OUTH CAROLINA:

pecial Ordination of Hoffmeyer Held in Laurens Church Feb. 24

LAURENS—A special ordination of alph W. Hoffmeyer, of Laurens, was eld in Atonement Church, Laurens, Feb. 4. The sermon was delivered by Dr. Wynne C. Boliek, of Columbia, pastor of ie candidate; others participating were)r. Karl W. Kinard, Dr. Carl B. Caughan, and the Rev. J. Shelton Moose. Pasor Hoffmeyer graduated from the Southrn Seminary, Columbia, and then took year of graduate work at Hartford eminary. He accepted the call to Laurens n July of last year.

A GROUND-BREAKING service was held at mmanuel Church, Greenwood, Feb. 17. The resent church has been sold, a new site urchased. Feb. 3 was the dedication date of ie new parish building at St. David's hurch, West Columbia.

THE REV. CLARENCE E. STUCKE has been nstalled pastor of Faith Church, Batesburg.

THE REV. MILES T. CULLUM and his family are now occupants of a new parsonage erected by the Pomaria Parish.

THE REV. WILLIAM V. MCCRAY has accepted a call to Union-Hebron parish, Leesville.

THE REV. J. L. PEELER, of the Red Bank Parish, has resigned to accept a call to Prosperity Church, Concord, N. C.

THE REV. M. L. KESTER resigned as pastor of Good Shepherd Church, Walterboro, to accept a call to Ehrhardt Parish.

THE REV. PAUL M. COUNTS was installed pastor of the Swansea-Sandy Run Parish, Swansea, March 9. *This parish has been without a regular pastor for about nine years.* Supply Pastors S. P. Koon and J. A. Shealy (both retired) served during that time.

THE REV. BERNARD F. WISE has been installed pastor of Redeemer, Charleston.

THE REV. ELWOOD BOWMAN, Secretary for Church Extension, ULCA Board of American Missions, visited synod recently.

A NEW SUNDAY SCHOOL annex, having 15 classrooms and three small assembly rooms, was opened March 9, at Reformation Church, Columbia. WYNNE C. BOLIEK

THE Fred Rensmeyers (left), married 52 years, and the Benny Campbells (right) first couple to be married in a church-about-to-be-organized are shown with Pastor Homer Berner (center). All are part of a mission in Boise, Idaho, slated for organization May 11. Fifty families and friends subscribe to "The Lutheran"

MISSISSIPPI:

Laurel Congregation Growing, Plans Renovation-Remodeling

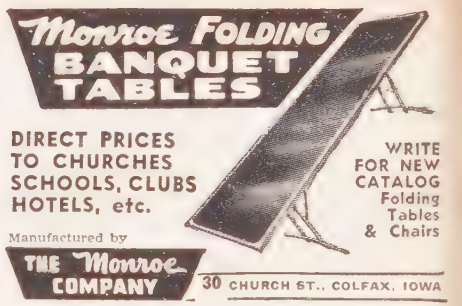
LAUREL—Along with an expanding list of prospective members and an increasing number of new members being received, Grace Church has a program of building renovation and remodeling. The Women's Missionary Societies in Laurel and Jackson participated in their community World Day of Prayer service and the daily Week of Prayer programs.

DURING Brotherhood Week Pastor Harold A. Wolff spoke before four Laurel civic clubs, the Jones County Junior College, and the Laurel Teachers' Association meeting. He is serving the third year as Religious News Reporter on one of the local radio stations. The Lutheran pastor (H. Brent Schaeffer—Ed.) in Jackson heads a committee of the Jackson Council of Social Agencies which is conducting a survey of Greater Jackson in connection with recreational activities for persons from the age of six to 21. A long-range program of development of facilities is to be recommended. He is also chairman for the Ministerial Association in arranging for civilian chaplaincy service each day for state volunteers and inductees at the Induction Center.

AMONG THE 25 persons received into Trinity Church, Jackson, this year is the family of Commander David E. Bunger whose sister is Marianna Bunger, one of our missionaries in Liberia. He was with Admiral Byrd on his expedition to Antarctica.

THE SCARCITY of Lutheran congregations in Mississippi extends greatly the limits of the parishes. Trinity has active members in Durant and Kosciusko, 60 and 75 miles away. In 1952 Bible emphasis, Trinity women will give one day a week to Bible study and visitation evangelism. The Luther League will work up a Bible exhibit.

H. BRENT SCHAEFFER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NOVA SCOTIA:

For First Time in Half a Century, Language Other than English Used

HALIFAX—For the first time in more than 50 years, languages other than English are being used for Lutheran services in Nova Scotia Synod. The Rev. Edgars Lange, who is serving a period of clinical training under Pastor Douglas A. Conrad in Halifax, is conducting services in Latvian and German in Resurrection Church. Monthly services are being held in both the Latvian and German languages for those new Canadians who have arrived in recent months. Many of them are still unable to speak much English, and these services are filling a definite need in their spiritual lives.

A SWEDISH SHIP OF WAR, the cruiser *Gotland*, recently made a courtesy call to Halifax, being the first time that a ship of the Swedish Navy paid a visit to this important port. All the personnel of the ship (nearly 600 men) are Lutherans. They have their own Lutheran chaplain on board, Pastor Arne Dalmin, of Stockholm. Pastor Dalmin paid a visit to Pastor Conrad while the ship was in port.

THE REV. CHARLES REINBRECHT is spending 10 days on the territory of synod, will meet with as many people in the parishes as possible during that time, telling them of work done in China.

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The Service 11:00 A.M.
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NEWS IN THE CHURCHES

In 1948 just before Pastor Reinbrecht left China, the Nova Scotia Synod authorized him to ordain four young men who would continue the work under the Communist regime. These men are now on the rolls of the Nova Scotia Synod. They are Pastors Liu Shih Chu, Chin I. Sheng, Yang Chin Hsi, and Chang Tung Hsi.

THE ANNUAL Pre-Lenten retreat for Nova Scotia Synod pastors was held in St. Paul's Church, Bridgewater, Feb. 25.

DOUGLAS A. CONRAD

NEW JERSEY:

Church School Institute Scheduled For Trinity Church, Trenton, Apr. 19

TRENTON—Over 2,575 administrators and staff members of the church schools of the Evangelical Lutheran Synod of New Jersey will be given opportunity to participate in the second annual Church School Workers' Institute being held inTrinity Church, Trenton, April 19 (2 P.M.).2 "How Can We Use the Bible More Effectively in Parish Education?" is the subject selected by the synodical Parish Education Committee.

Conferences and workshops will discuss administrative techniques and methods of improving the teaching program in the 131 schools. The session will close with a dinner at which time LUTHERAN Editor G. Elson Ruff will address the workers: "The Living Word in Living Language." Pastor Donald Irvin of Haddonfield, chairman of the institute, will direct the panel discussion.

REDEEMER CHURCH, Dumont, solved a "baby sitting" problem for the parishioners by scheduling an afternoon Ash Wednesday service for those who could not attend the evening service. While the children were attending kindergarten, more than 200 worshiped together in the service planned by Pastor Glenn Rudisill.

SYNODICAL PASTORS and brotherhood officers were recently circularized with a resolution from Christ Brotherhood, Trenton, calling for greater participation in political life in helping combat the moral degeneracy of America and for "a reaffirmation of our faith in the great body of American government, and its officials, and in the complete restoration of the great principle that public office is a public trust."

CAMPING ARRANGEMENTS for youth (12-14 years) have been completed by the Lutheran Camp Association with the approval of synodical officials. Facilities at Shawnee-on-the-Delaware have been secured for June 28-July 5. Camp is limited to 90. Information is available from the director, the Rev. Wilbur Laudenslager, West Collingswood.

CONSTRUCTION of a new St. Paul's Church, Mt. Holly, is the goal of members as they contribute their talents in the building program. Materials and labor from the members and friends of the church will enable them to erect an edifice valued at $125,000 for a fraction of the figure. Mr. Kenneth Morrison, a member of the parish, is supervising the construction. Cornerstone-laying ceremonies were conducted March 16.

PRE-CONFIRMATION RALLY for confirmands of the Southern Conference was held in Ascension Church, Haddon Heights, March 30.

Spring conference meetings: Northern, St. John's, Rutherford, April 22; Southern, Zion, Egg Harbor City, April 23; Central, St. Peter's, Plainfield, April 24.

TRINITY, Trenton, received a $500 bequest from the will of Mrs. Lizzie K. Harter, a member.

HOLY TRINITY, Leonia, dedicated altar and pulpit paraments on Ash Wednesday.

SYNOD-WIDE Bible Teaching Conferences have been arranged for April and May. Conferences are planned for Christ, Bridgeton, April 27; St. John's, Ocean City, April 28; Our Saviour, Haddonfield, April 29; St. John's, Westville, April 30. Other areas are Grace, Phillipsburg, May 1; St. Bartholomew's, Trenton, May 2; Atonement, Asbury Park, May 4; St. Peter's, Plainfield, May 5; St. Paul's, Elizabeth, May 6; Roseville, Newark, May 7; St. Mark's, Hackensack, May 8; St. John's, Rutherford, May 9; and St. John's, Jersey City, May 11.

The Third Annual Convention of the Lutheran Synod of New Jersey will be held at St. Mark's, Elizabeth, May 19-21.

LUTHERAN PASTORS in Elizabeth—Louis Almen, Theodore Ellingboe and Carl Uehling—prepared devotional meditations for their members in a co-operative venture during the Lenten season.

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WEST VIRGINIA:

Primary Date and Synod Convention Resolve into "Church Versus State"

FAIRMONT—What is to be done when completed plans and confirmed commitments for the annual convention of synod conflict with the duties of its members as citizens? This is the neat problem with which the Executive Committee of the West Virginia Synod is faced. The state primary election comes the second Tuesday in May in the middle of the proposed synodical sessions. More than usual interest attaches to synod this year since it is to be the 40th anniversary convention and a new constitution is to be adopted.

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TELEGRAM

DUE TO CONFLICT SYNOD AND WEST VIRGINIA PRIMARY MAY 13, EXECUTIVE COMMITTEE SET SYNOD SESSION BACK ONE WEEK STOP NEW DATES MAY 18-21 STOP PLACE JACKSON'S MILL.

SECRETARY B.B. MAURER

Leading off the 1952 Lutheran World Action appeal, St. Paul's congregation, Morgantown, had paid in excess of its quota in January. Synod received high commendation for reaching fifth place among the 33 ULCA synods by its 1952 LWA contributions. Trinity Church, Charleston, gave 226 per cent of its quota while St. Paul's, New Haven, was a close second with 215 per cent. Much of the synodical success for the annual appeal is due to the untiring labors of synodical LWA Director Oscar H. Lindow, Charleston, who sends regularly a multilith news release to the congregations on their LWA standing.

THE SYNODICAL Home Missions Committee is asking the congregations of synod for a Love Offering at Easter to be given to the mission at St. Albans which expects under the energetic leadership of mission developer Paul O. Hamsher to be formally organized by then. The promise of the Episcopal parish house as a gift if moved to another site

has spurred St. Albans' Lutherans to immediate action on the purchase of a lot.

CHEY DIRECTOR Luther L. Hare reports that synod has met its CHEY obligations on time. The amount pledged was $26,875 (103 per cent) which has been paid in cash. A special gift of $80,000 remains to be paid from a legacy.

The synodical Christian Education and Youth Work Committee recently authorized the purchase of a 10-unit leadership education audio-visual kit for circulation in synod; heard that the synodical Luther League convention will be held Aug. 22-24 at the state 4-H camp site for the first time in many years; learned that there will be two synodical Daily Vacation Bible School workshops under the leadership of Secretary George B. Ammon—one at Western Port, Md., May 1, the other at Fairmont, May 2.

EXTENSIVE RENOVATION of Emmanuel Church, Bittinger, Md., goes forward under the direction of Pastor Curt H. Runze. The exterior of the building has been painted, the interior redecorated, and modernization of the basement begun. At Easter a new altar cross is to be dedicated.

ORDINARILY the birth of a baby to a parsonage family does not merit undue attention. But young Stephen Parker, son of the Rev. and Mrs. Donald R. Gallion, Red House, Md., who arrived in January, is the first baby born to a resident pastor's family in the 30-year history of the present parsonage.

PASTOR WILLIAM A. RENN, Davis, officially represented synod at the Minneapolis Convention on Evangelism . . . THE FIRST WOMAN to be elected to the church council at St. Mark's, Oakland, is Mrs. Earl S. Lee. This congregation has joined the growing list of those which in this section have converted their heating plants from coal to natural gas consumption and which have adopted the plan of living memorials for deceased members . . . GETTYSBURG SEMINARY choir will give a concert of sacred music in Grace Church, Fairmont, April 25.

HAROLD L. HANN

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DECEASED

Mrs. Ernest Klotsche

Mrs. Marie Klotsche, widow of Dr. Ernest Klotsche, former professor at Chicago and Western (now Central) Seminaries and missionaries to India, died March 19. She was 73.

A native of Penig, Germany, she had resided in Daytona Beach, Florida, for the past three years.

Surviving are her daughter, Mrs. Fred Ludwig, of Postville, Iowa, and a son, Dr. J. Klotsche, president of Wisconsin State Teachers College, Milwaukee.

The funeral service was conducted in Concordia Chapel, Forest Park, Chicago, by the Rev. Freeman Kunz.

ULC CALENDAR

APRIL

21-23. Nebraska Synod. St. Paul's Church, Auburn
22-24. Kansas Synod. Trinity Church, Kansas City, Kan.
22-24. WMS Convention. Kansas Synod. Trinity Church, Kansas City, Kan.
22-24. North Carolina Synod. St. Andrew's Church, Hickory
24-26. WMS Convention. Central Pennsylvania. First Church, Altoona
29- 1. Kentucky-Tennessee Synod. First United Church, Memphis, Tenn.

MAY

1- 4. Nova Scotia Synod. St. Paul's Church, Bridgewater
5- 7. Florida Synod. St. Luke's Church, Lake City
5- 8. California Synod. First English Church, Los Angeles
6- 8. WMS Convention. California Synod. Los Angeles
7- 8. WMS Convention. New Jersey Synod. Holy Trinity Church, Wildwood
12-14. Indiana Synod. St. Luke's Church, Logansport
12-14. Michigan Synod. Resurrection Church, Detroit
18-21. West Virginia Synod. Jackson's Mill
18-21. WMS Convention. West Virginia Synod. Jackson's Mill

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ABOVE: In black and white—one of the 32 three-dimensional color reproductions by DomenicoMastroianni.

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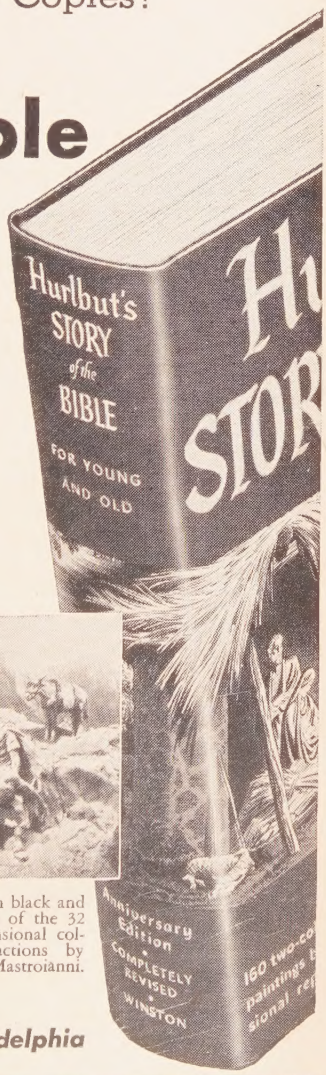

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IN CONCLUSION

THE MOST FAR-FETCHED Communist propaganda yet dreamed up is that U.S. planes have been dropping germ-infested crackers, spiders, and goose feathers on China. The Chinese have been told day and night by their radio that Americans are causing severe epidemics now ravaging their country. (The sad truth is that China has epidemics because its people are undernourished and lack medical care and sanitation.)

Church leaders in Communist countries are put in the front line in promoting the anti-American propaganda. Last month the Reformed Church bishop of Hungary, Albert Bereczy, cabled the National Council of Churches in New York City to protest against American "germ warfare." Three Hungarian Roman Catholic bishops cabled a protest to UN headquarters "in the name of Christian morals." The highest officials of the Russian Orthodox Church in Moscow made a statement condemning "inhuman methods of bacteriological warfare by American imperialists."

How can responsible Christian leaders in those countries be so prompt to echo the evil propaganda of their governments? To us they seem either (1) so childishly naive as to believe whatever they are told, or (2) are cynically prostituting themselves to the men who are now their masters. They themselves say they have a solemn Christian duty to aid their countries in building a socialist world of justice and peace.

WE CHRISTIANS do have to strive for justice and peace in our national life. We can't ask for the easy way out by refusing to be concerned with problems of this life. There is no neutrality for Christians.

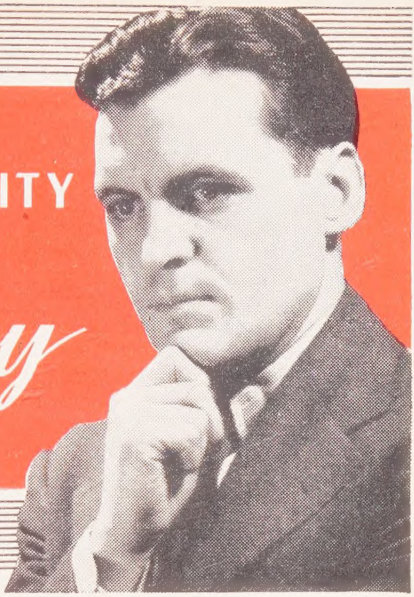
But we must be keenly alert to determine whether our message is prompted by our Christian conscience or whether we too are echoing voices of those who want us as their propaganda agents. We are not nearly so much in danger of being duped by radicals who are avid for rapid social change as by those who want our American life held tightly to the old patterns. Some of those who have profited most by yesterday's way of life feel shocked and betrayed when Christian churchmen dare to criticize the evil and injustice we see in our society.

GOD'S PEOPLE, from the days of Moses and Elijah and Amos, have always been busy shaking up the social order. People who become powerful usually also become selfish. They must be opposed by those whom God awakens to defend the folks who get walked on or kicked around in the rough battle of living—the minorities, the underprivileged, the weak or incompetent.

I suppose that's why Jesus said he came to bring "not peace but a sword." In his name the settled habits of greed and dishonesty must sometimes be violently disturbed. And we are not only the people who must be crusaders for his sake, but we ourselves are part of the guilty company who sometimes take advantage of others. Our own special privileges and comforts must fall under his judgment. All this is painful, but it's part of being citizens in his kingdom.

Maybe those Communist-fronters in Hungary sincerely believe they are doing God's will in advancing the revolution decreed for them by their police-state masters. If so, as we can clearly see, they are being deceived. The important thing for us, though, is not to be deceived in our own situation. —ELSON RUFF

IS SOCIAL SECURITY A *Mystery* TO YOU?



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Taken from a letter of a great teacher to his pupil—Paul to Timothy

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